Chaplain Earle J. Woodbo

THINKING THROUGH THE SCRIPTURES

BY

WILLIAM PARKER WHITE, M. A., D. D.
Member, Extension Department of
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AN OUTLINE SUMMARY
OF THE ENTIRE BIBLE

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BY

WILLIAM PARKER WHITE
A.M., D.D.

GARDEN CITY, NEW YORK
DOUBLEDAY, DORAN & COMPANY, INC.
1928

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PRINTED IN THE UNITED STATES OF AMERICA

INTRODUCTION

To be an intelligent Christian one must read the Bible thoughtfully and reverently, omitting nothing. The Bible is not "a library of sixty-six books." It would be better to call it a Book of sixty-six chapters. Each chapter is related to all the rest. It is a logical system of divine truth.

When I was a student in Xenia Seminary, the late Dr. W. G. Morehead once said to me: "Let me give you an illustration. This morning in my home, my two daughters, Mary and Margaret, were playing with a puzzle map of the world. It was composed of a number of thin blocks. On one side was the map of the world, on the other a picture of Abraham Lincoln. After trying more than two hours, Mary said to Margaret, 'I don't know what the world looks like. How can I get it together?' Margaret said, 'Neither do I, but I know what Abraham Lincoln looks like. Let us put him together.' They put together Mr. Lincoln's picture in ten minutes, and when they turned it over, to their surprise, there was the map of the world that had baffled them so long! *If you know the Man of the Book, you can get the Book together.*"

No Christian recommends a shorter Bible, yet your Bible is no longer than what you use of the sacred Scriptures. Some Christians have a very short Bible! This is why they know so little of the program of God and are being led into countless heresies and "fads." They are in hopeless confusion. God is not the author of con-

fusion. He is a God of order, therefore His Son cannot be understood, or His Book fully appreciated if we study the Bible only in detached portions.

The system of Bible study that has been pursued in the Sunday Schools for many years is largely responsible for this condition. The Church School has been studying a shorter Bible.

This Book is a harp with a thousand strings. Play on one to the exclusion of its relationship to the others, and you will develop discord. Play on all of them, keeping them in their places in the divine scale and you will hear heavenly music all the time.

I am sending out this book with a special thought of my brethren in the ministry. The people are perishing for the lack of a knowledge of God's Word. "Faith cometh by hearing and hearing by the Word of God." "Thy Words were found and I did eat them and they became the joy and rejoicing of my heart." "Thy Word have I hid in my heart that I might not offend against Thee."

The Church is in need of the clear presentation of the text itself, not topical sermons.

I have in mind also a growing demand for a text-book for Teachers' Training Classes, and Summer Schools for Religious Education.

As a pastor for more than thirty years, and a Bible Conference teacher in over four hundred cities of the United States and Canada, I am convinced that the need of the hour is not so much a discussion of the genuineness of the Bread, but to break it and pass it out to the hungry multitude.

WILLIAM P. WHITE.

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CLASSIFICATION

THINKING THROUGH THE SCRIPTURES

A Classification of the Books of the Bible

I. *Foundation Books.* Genesis, Exodus, Leviticus, Numbers, and Deuteronomy.

In these five books we have, in embryo, the teachings of the whole Bible. The first, Genesis, is the book of "beginners."

1. The beginning of the universe. No date announced.
2. The beginning of man. About 4000 years before Christ.
3. The beginning of sin.
4. The beginning of redemption.
5. The beginning of the human family.
6. The beginning of Godless civilization.
7. The beginning of nations, after the flood.
8. The beginning of languages.
9. The beginning of the Hebrew race.

The second of these five books, Exodus, is a continuation of the story of Genesis. It traces the exodus of the nation of Israel from the slavery of Egypt, until God gave them an Ark, which was to be His dwelling place on earth. In this book we have the Law given to Israel.

The third book is Leviticus. It is God's plan of salvation, given to a chosen nation, through object lessons.

The fourth book is Numbers, and is about the orderly march of Israel toward the Promised Land, and their very disorderly conduct.

The last book of this division is Deuteronomy. It is the rehearsal of the Law to a new generation, and a promise of future blessing for the Nation of Israel.

II. *Nation Books.* Joshua, Judges, Ruth, 1st and 2nd Samuel, 1st and 2nd Kings, 1st and 2nd Chronicles, Ezra, Nehemiah and Esther.

These books give us the history of Israel, from the time when she became a nation in her own Land, to the time when a few of them were allowed to return from a captivity that had brought them completely under Gentile world-power, to their Land; not to set up a government, but to rebuild their city and their Temple.

In studying the history of Israel, keep in mind four things:

1. Israel is a called-out nation. Amos 3:1, 2. (Do not confuse Israel with the Church. Israel is an earthly people with earthly promises. The Church is a heavenly people with heavenly promises. Note also the distinction in Rom. 11.)
2. The Land of Palestine is a selected Land, belonging to Israel; given to her by a perpetual, unconditional covenant. Gen. 12:7; 26:1-22; 28:12-15.
3. From Israel, the tribe of Judah is selected, to bring forth the King. Gen. 49:10.
4. From the tribe of Judah, God selected a family, or "house," to be the royal house. 2nd Sam.

7:5-19. From this royal house of David will come the King.

III. *Books of Experience.* Job, Psalms, Proverbs, Ecclesiastes, Song of Solomon.

IV. *Books of Expectation.* Isaiah, Jeremiah, Lamentations, Ezekiel, Daniel, Hosea, Joel, Amos, Obadiah, Jonah, Micah, Nahum, Habakkuk, Zephaniah, Haggai, Zechariah, Malachi.

These prophets were not prophets to the Church, but to the Nation of Israel, and sometimes to the Gentile nations that came into contact with Israel. The New Testament Church, which is the Body of Christ, composed of believers who have been made partakers of the baptism of the Spirit, and therefore have become one in Him, was not in the mind of the Old Testament prophets. They saw only the future of Israel, and the Gentile nations, with which Israel would come into contact.

V. *Books of Manifestation.* Matthew, Mark, Luke, John.

Matthew sets forth most prominently, the King and the Kingdom. Mark, the Servant of Jehovah. Luke, the Son of Man. John writes, "That ye might believe that Jesus Christ is the Son of God, and believing, ye might have life through His name." In these four books, we have a composite picture of Jesus Christ, the long-promised Messiah; "God manifest in the flesh."

VI. *The Book of Transition.* The Acts.

Acts begins with the Holy Spirit dealing with Israel and Israel alone, and ends with Israel's complete rejec-

tion. It is transition from Israel to the Church; from Law to Grace. The New Testament Church began at Pentecost, but with Israel only. They were Jews who tarried for the Holy Spirit. They were Jews who were saved on the day of Pentecost. The tarrying for the coming of the Spirit may have been in the Temple of Israel. The disciples worshiped in the Temple. It was perhaps eight years before the conversion of the Gentile centurion. The Nation that had repudiated, not only their Messiah, but the message of the Gospel of grace, was cut off. In the 28th chapter, Paul says: "Seeing ye will not believe, I turn to the Gentiles." The Church is largely Gentile ever since.

VII. *Books of Realization.* Romans, 1st and 2nd Corinthians, Galatians, Ephesians, Philippians, Colossians, 1st and 2nd Thessalonians, 1st and 2nd Timothy, Titus, Philemon, Hebrews, James, 1st and 2nd Peter, 1st, 2nd and 3rd John, and Jude.

These epistles are written to the Church. They tell us how to realize God through Jesus Christ, by the Spirit, in a human life. They were not written to the Nation of Israel, as the Prophets were not written to the New Testament Church.

VIII. *The Book of the Consummation.* Revelation.

The Revelation is linked up with the Old Testament prophecy. It completes the prophetic story of the Old Testament Prophet. It cannot be properly interpreted by itself. "No Prophecy of the Scripture *can be interpreted by itself.*"

These sixty-six books tell the story of Paradise lost to

Paradise regained. They do more, for the new Paradise is greater than the old, and the new man in Christ Jesus is superior to Adam in his innocency.

They tell us "what man is to believe concerning God, and the duty God requires of men."

They reveal how sin came into the world through the fall of Adam, and how, through Jesus Christ, the Son of God, and "the last Adam," the works of the devil shall be destroyed. 1 John 3:8.

THE THEMES OF THE BOOKS OF THE BIBLE

The Themes of the Books of the Bible

Genesis ..... The Book of the Beginnings.
Exodus ..... Redemption.
Leviticus ..... Holiness of God.
Numbers ..... Man's Ingratitude and God's Tender Love.
Deuteronomy ..... The True Motive and Necessity for Obedience.
Joshua ..... The Faithfulness of God to His Saints.
Judges ..... God's Grace Revealed in His Chastisements.
Ruth ..... Grace Greater than Law.
1st Samuel ..... The Defeat of Disobedience.
2nd Samuel ..... Restoration of Order by the Enthronement of God's King.
1st and 2nd Kings .... The Best Government Fails When God Is Forsaken.
1st and 2nd Chronicles. The Kingdom from the Divine Viewpoint.
Ezra ..... The Use and Power of the Word of God.
Nehemiah ..... Faith Acting on the Written Word.
Esther ..... God's Care for His Distressed People.
Job ..... The Mystery of Suffering.
Psalms ..... Praise Ye the Lord!
Proverbs ..... Godliness Is Practical.
Ecclesiastes ..... Human Reasoning About Life.
Song of Solomon ..... The Mutual Love of Jehovah and the Redeemed.
Isaiah ..... Redemption Through Grace.

Jeremiah .....All Who Live Godly Suffer Persecution.

Lamentations .....The Sorrow of a Chastening God.

Ezekiel .....The Glory of the Lord.

Daniel .....God's Judgment on World-Ideals.

Hosea .....Sin, Repentance and Restoration.

Joel .....The Day of the Lord.

Amos .....National Sin Means National Judgment.

Obadiah .....The Danger of Mistreating Israel.

Jonah .....God Is the God of the Gentiles Also.

Micah .....God's Hatred of Sin and Delight in Pardoning.

Nahum .....Judgment for Apostasy.

Habakkuk .....God's Consistency with Himself in View of Permitted Evil.

Zephaniah .....Judgment and Blessing.

Haggai .....The Preëminent Importance of the Lord's Work.

Zechariah .....The Coming Glory of Israel.

Malachi .....Hope in the Midst of Darkness.

Matthew .....The King.

Mark .....The Servant of Jehovah.

Luke .....The Son of Man.

John .....The Son of God.

Acts .....What Jesus Christ by the Holy Spirit Continued To Do After His Ascension.

Romans .....The Method and Result of Justification by Faith.

1st Corinthians .....Correction of Irregularities in the Congregation.

2nd Corinthians .....A True Minister in Trouble.

Galatians .....The Vindication of the Gospel of Grace.

Ephesians .....The Church, the Body of Christ.
Philippians .....A Bondservant of Jesus Christ.
Colossians .....The Supreme Glory of Christ, the Head of the Church.
1st Thessalonians .....The Coming of Christ for His Saints.
2nd Thessalonians .....The Coming of Christ with His Saints.
1st Timothy .....Church Order.
2nd Timothy .....The Servant of God in the Day of Apostasy.
Titus .....God's Ideal Church Elder.
Philemon .....An Illustration of the Gospel.
Hebrews .....The Right Conception of the Glory and Work of Christ as a Cure for Backsliding.
James .....Faith Shown by Life.
1st Peter .....Christian Suffering and Conduct in the Light of Our Position in Grace.
2nd Peter .....How To Be Pure and Loyal in the Days of Moral and Doctrinal Corruption.
1st John .....Fellowship with God.
2nd John .....Truth Loved and Obeyed at All Costs.
3rd John .....True and False Leadership.
Jude .....The Christian's Duty in View of the Apostasy.
Revelation .....The Coming of the World-Kingdom of Our Lord and Saviour Jesus Christ.

THE TWO ADAMS

The Two Adams

A clear understanding of the Bible involves a knowledge of its teaching concerning the two Adams. Around the two Adams gathers the whole system of divine truth.

The first Adam, who fell in the Garden of Eden, was head and representative of the race, and in his fall involved the race in the sentence pronounced upon him. The last Adam, Jesus Christ, is the Head and Representative of a saved race, which is involved in His obedience, His death, and His life. In order to get out of the first Adam into the second, or last Adam, "ye must be born again." You are born again when you believe on the Lord and Saviour Jesus Christ.

THE FIRST ADAM

I. Six things are clearly taught in the Scriptures concerning the fall of Adam:
   1. He involved the race in the sentence of death. Gen. 2:17. Rom. 5:12-14.
   2. He involved the race in the loss of the divine nature. Rom. 2:5; 3:10-18.
   3. He involved the race in the loss of fellowship with God. Gen. 3:8-9. (The Bible pictures the lost in every century as being out of fellowship with God.)
   4. He involved the race in the loss of fellowship

with each other. Gen. 3:12; 4:8. (There were no family troubles before the fall.)

5. He involved the race in the lost rulership of the earth. Gen. 1:28. Psa. 8:6.
6. Through his fall all creation lost its harmony. Gen. 3:18-19. Rom. 8:19-22.

THE LAST ADAM

II. Six things are clearly taught in the Scriptures concerning "the last Adam."

1. In Jesus Christ the believer is delivered from the sentence of death. 1st Cor. 15:22. John 3:16. Col. 3:13. Rom. 5:15-21.
2. In Jesus Christ the divine nature is restored. 2nd Pet. 1:3-4.
3. In Jesus Christ the believer is brought into fellowship with God. Rom. 5:1-2. 1st Jno. 1:3. Eph. 2:18; 3:12. Gen. 4:1-4.
4. In Jesus Christ there is a way to perfect fellowship of man with his fellows. Isa. 2:1-4. Micah 4:1-4. 1st John 1:7.
5. In Jesus Christ provision has been made for the righteous rulership of the earth. Isa. 9:6-7. 1st Cor. 15:25. Rev. 5:10; 11:15. Dan. 2:44-45; 7:27.
6. Through Jesus Christ provision is made for earth's lost harmony. Rom. 8:18-23. Isa. 11:6-9; 55:12-13.

"Jesus Christ was manifested that He might destroy the works of the devil." 1st Jno. 3:8.

If Jesus Christ was "the last Adam," logic would compel us to expect Him to take away the sentence, restore the divine nature, restore fellowship with God and our fellow men, restore lost order, and creation to its harmony. He shall not fail!

SCRIPTURE "FOR" US AND SCRIPTURE "TO" US

"For" and "To"

The student should learn to "rightly divide the word of truth." The secret of many failures to understand the Word is in trying to apply everything in the Bible to Christians and the Church. The entire Bible is FOR the Church. "All Scripture is given by the inspiration of God, and is profitable"—but it is profitable only when we keep every verse in the place where God intended it to be. This is very important!

It is possible to "prove" from Scripture almost any religious "fad," if we are willing to have texts taken from their contexts in order to make a pretext!

In Genesis 2:16 we read: "And the Lord God commanded the man, saying: Of every tree of the garden thou mayest freely eat, but of the tree of the knowledge of good and evil, thou shalt not eat of it, for in the day that thou eatest thereof thou shalt surely die." Are we to look for a tree in the midst of any garden to-day of which we are forbidden to eat? Certainly not! Then there is one commandment in the Bible that is not addressed to the Church, or the Christian. FOR us, yes; for it is in the story of how sin came into the world, and death, and all our woes; but it is not TO us.

I have heard sermons on the text, "My Spirit shall not always strive with man"; and men were told that a time would come in the life of the rejecter of the Gospel when the Spirit would refuse to strive any more. Surely such a doctrine should not be preached in these days of grace!

Why not deal honestly with the Word by quoting the entire verse? (Gen. 6:3. "My Spirit shall not always strive with man, seeing that he also is flesh, and his days shall be an hundred and twenty years." If that is *to* me, I shall live to be one hundred and twenty years of age! Thank God, it is not *to* me! The people before the flood received the warning, and had a hundred and twenty years to heed the warning and turn from their sin to God. The warning has no reference to this age.

Then stand at Sinai. Hear the roar of God's thunder, and listen to the voice of God (Ex. 20:2), "I am the Lord thy God who brought thee out of the land of Egypt, and out of the house of bondage." Then follows the Law. But I was never in bondage in Egypt, and why should I stand trembling in the shadow of Mount Sinai, when my place is to sit down in the glory of Calvary and be at peace with God through my Lord Jesus Christ? "There is therefore now no condemnation to them who are in Christ Jesus." If God wants to address any of these commandments *to* me, He will, when the proper time comes.

Do you remember how our Lord told His disciples to go out and publish a message? The message was: "The kingdom of heaven is at hand." That was not the message of grace that the Church is to proclaim. He told these followers not to go to any city of the Gentiles, but to go only to "the lost sheep of the house of Israel." They were told not to take any money, not to take two coats, not to wear any shoes or sandals. Certainly this was not a commission to the Church! It was a commission to His Jewish followers to go to His own people, Israel, to inform them that their Messiah and King had

arrived. How foolish it would be for the Church to take this as her commission!

Another illustration: Our Lord told His disciples one day that the Holy Spirit—the Third Person of the Godhead—could not come as an abiding possession until He went to the Father. When He would go to the Father, the promise of the Father would be fulfilled and the Holy Spirit would be sent to baptize believers. Before He left them, He bade them, "Tarry ye in the City of Jerusalem until ye be endued with power from on high." He led them out to Bethany and was parted from them. Two messengers of God stood by and said, "Why gaze ye up into heaven? This same Jesus, whom ye saw go up into heaven, shall so come in like manner as ye saw Him go into Heaven." And they went back to *Jerusalem* and tarried until Pentecost. God never told a believer to tarry *after* Pentecost! The place to tarry was Jerusalem. If that commandment is *to* us to-day, we are under obligation to go to *Jerusalem,* and obey God. But here we meet with a difficulty, we are nineteen hundred years too late! The disciples tarried until the day of Pentecost, a Jewish feast day, and on that day of Pentecost, the Third Person of the Godhead came and baptized every believer into the Body of Christ. Every believer since that day has been made a partaker of the baptism of the Holy Spirit the moment he believed. (1 Cor. 12:13.)

There is only one *baptism* of the Spirit, but there are many *fillings.* On the day of Pentecost the disciples were both baptized and filled. The Holy Spirit is here. He abides in every believer as a *permanent* possession. *Every* Christian is baptized with the Holy Spirit. This

is a privilege that was not enjoyed by the Old Testament saints. We are *filled* with the Spirit when we are yielding to Him.

How necessary it is to make the distinction between the Scripture that is "FOR" us, and the Scripture that is addressed "TO" us! It is all "FOR" us, but it is not all "TO" us.

There are periods of time during which man is tested in respect of obedience to some specific revelation of the will of God. Seven such periods are distinguished in Scripture:

1. *A period of innocency.* This was the period before the fall.
2. *A period between the fall and the flood.*
3. *A period between the flood and the giving of the Law on Mount Sinai.*
4. *A period between the giving of the Law and the calling out of the Church, under grace, beginning at Pentecost.*
5. *A period between the day of Pentecost, and the coming back of the Lord.*
6. *A period between the coming of the Lord to set up His Kingdom on earth until "the new heaven and the new earth."*

It is perfectly plain that what God says to people during one of these periods may have no bearing upon people of any other period. This, however, must be borne in mind in this connection: *God* is always the same. His attributes and His loving care for His saints are always the same. Sin is always the same thing, to be hated and shunned. Holiness is always to be loved, and sought

after. God cannot violate His own nature. He cannot make evil good and good evil. But He can, and does deal with men in different ways in different dispensations, and what He says to men of one dispensation may not apply in any way to men of another dispensation.

FOUNDATION BOOKS

Theme: *The Beginnings*

There are nine beginnings recorded in Genesis:

I. *The Material Universe.* 1 : 1.

The Word does not say how long ago God created the heaven and the earth. It may have been millions of years ago. This account in no way disagrees with true science. The date in the margin of your Bible is reckoned from Adam, not from creation. Without stating any date, we are told that "God created the heaven and the earth."

Something must have existed from all eternity. If not, whatever exists now must have created itself out of nothing, and without any cause. Absurd! Every effect must have a cause. If matter alone existed from all eternity, intelligence must have been added, and it must have existed before it was added, or we are forced to admit that matter is infinitely wise; wise enough to roll itself together into planets, create animal life, plant life, and man, and that matter is infinitely powerful; powerful enough to do everything that has been done in the universe. That outrages reason!

If I am rational, I shall reject every irrational proposition. There can be no will-power or purpose in matter. But I see in the heaven and the earth the evidence of will-power and purpose. No one but a fool will deny the existence of an intelligent first cause. This intelligent

first cause is here called God. We cannot find out who He is without a revelation. As we proceed in the study of this Book, He will reveal Himself.

We are here told that God created the heaven and the earth. This is an appeal to faith. (Heb. 11:1.) There is no appeal to faith in this Book that does violence to our reason.

If God existed from all eternity, He must be perfect in Himself, and if perfect, He could not create anything imperfect. We are told that "He looked upon all that His hands created and made and, behold, it was all very good."

The second verse announces that something happened to a perfect creation. "And the earth was (or, became) waste and void." God did not create the earth "waste and void." (See Isaiah 45:18 R. V.) There is evidence that the earth underwent a cataclysmic change as the result of divine judgment (Jer. 4:23-26), as it will undergo a divine judgment in the future. (2nd Pet. 3:10-13.)

Of the detailed history of the earth before the reconstruction, and the creation of man, we know nothing. The next announcement is: "And the Spirit of God moved upon the face of the waters." This is the beginning of a period of reconstruction, with two new acts of creation: animal life and man.

It is probable that the six days of this period were six days of twenty-four hours each. God did not need twenty-four hours to do what He did on any one of these days! In the fourth commandment, He certainly did not intend that Israel should remember a period of several thousand years as a Sabbath! When the six days were finished, "He looked upon all that His hands had created

(animal life and man included) and made (out of pre-existing material), and behold it was all very good."

II. *The Human Race.* 2:7-25.

The Bible is not a treatise on the heaven and earth, or on creation. It is about man—his sin and redemption. Therefore the Spirit recurs to that subject, after giving the story of creation. This is the announcement: The human race began with Adam and Eve.

III. *Human Sin.* 3:1-7.

This is the only logical story ever told of how sin and death came into the earth. God never made a sinful creature. Satan himself was created a perfect being, "the anointed cherub that covereth." (Ezek. 28:14-15.)

IV. *Revelation of Redemption.* 3:8-24.

How long Adam and Eve remained in a state of innocency we do not know. Perhaps not long. It is not the habit of Satan to wait long for the opportunity to tempt. Satan had been a fallen creature, for how long we do not know. His chief characteristic is that of a deceiver. The head of the race went down under his deception, and involved all of his future posterity in his fall.

The first hint of redemption is in verse 15. It is historically the source of all other promises of Christ in type and prophecy. Salvation through blood-shedding, and received through faith, was revealed to Adam and Eve. The coats of skin, without which they could have no access to God, could not have been obtained without the death of innocent beasts. Abel's faith (Heb. 11:4) was founded upon a previous revelation of the necessity for a sacrificial victim, and a Mediator with God. God placed the Cherubims and a flaming sword at the gateway to Eden. The next time we hear of the Cherubims is in

the description of the Ark of the Covenant, but there is no flaming sword! They look on the blood upon the Mercy-seat!

V. *The Human Family.* 4:1-15.

Sin destroyed the family life. Where sin is, there can be no real fellowship. Cain and Abel were both born children of fallen Adam. They both needed redemption. Cain rejected God's way. A "sin-offering" was at his door!

VI. *Godless Civilization.* 4:16-9:28.

Sin separates. Cain went out from the presence of the Lord. He built up a great civilization, but it was "from the presence of the Lord." It went the way of all civilizations that have left God out of the program. It ended in destruction. God chose Seth to be in the line of the "seed" that "would bruise the head of the serpent." The line of Seth built no cities. "They looked for a City that hath foundations, whose builder and maker is God."

Men, in the course of years, became so sinful and vile that God destroyed the race with the exception of Noah and his family. Noah was in the line of the "seed." These eight souls were saved from the flood, not because of *what* they were, but because of *where* they were! The Adamic nature was not destroyed in Noah and his sons. The race is still under its dominion!

VII. *The Division of Nations.* 10.

Japheth was assigned to the land to the north and east of the Mediterranean Sea; Shem, to the land south of Japheth, and east of the Red Sea; Ham, to Africa.

VIII. *The Confusion of Tongues.* 11.

Before their separation they showed their character. They said: "Let *us* build a tower that will reach to

heaven." The Lord had to "come down" in order to see it! It was a declaration of independence from God. The judgment was the confusion of their tongues.

IX. *The Hebrew Race.* 20-50.

The first eleven chapters cover the history of the entire race up to the call of Abram. From here on, throughout the entire Old Testament, we have God dealing with the "Seed of Abraham," and the nations that come in contact with them.

1. Abraham.

There are seven appearances of God to Abraham.

First. 11:3; 12:5. A call to separation. Promise of a great nation. Blessings promised. Other nations to be blest through him.

Second. 12:6-9. Encouragement. Gift of the Land without conditions.

Third. 13:14-17. Reassurance. Promise of a multiplied seed.

Fourth. 15:1-21. The promise of "the seed" and the Land reaffirmed.

Fifth. 17:1-27. Added assurance. Circumcision established as a sign of the Covenant.

Sixth. Chapters 18 and 19. Intercession for Sodom. Promise of a son.

Seventh. Chapters 21-25. The supreme test of Abraham's faith in the offering of Isaac.

Note 1. Remember the different events in the life of Abraham in connection with the appearances of God to him.

2. God's promises to Abraham were unconditional. The Land and the seed were not given on condition of obedience. God said He would do cer-

tain things for and through him. He will do what He has promised.

3. Abraham was not an Israelite. He was the outstanding Hebrew to whom God made the original gift of the Land, and the first promise of a great nation through which other nations would be blest. It would be as incorrect to call him an Israelite as to call him an Ishmaelite. We Christians are not all children of Israel by faith, but "the children of Abraham by faith." "For Abram believed God and it was accounted to him for righteousness."

2. ISAAC.

There are two appearances of God to Isaac. Gather his life around these appearances.

First. 26:1-5. The covenant with Abraham renewed to Isaac.

Second. 26:23-24. Reassurance.

Note: Everything in the life of Isaac should be gathered around the covenants that God made to Abraham and renewed to him.

3. JACOB.

There are five appearances of God to Jacob. Gather his life around these experiences.

First. 28:13-17. Bethel. The Abrahamic covenant confirmed to him.

Second. 31:11-13. He was in bad company with Laban.

Third. 32:24-32. Penuel. God wrestles with Jacob and changes his name to Israel.

Fourth. 35:1-15. From Shechem back to Bethel. The covenant reaffirmed and communion renewed.

Fifth. 46:1-5. Beersheba. On the way to Egypt. Covenant renewed. Israel will return to the Land.

4. JOSEPH.

The savior of the Nation. 39 to the end.

The chief thought in the story of Joseph is the providence of God making all things to work together for good. When Joseph was a slave, and then a prisoner under a false charge, he could not see how God was working. But his brethren were not prepared to be the leaders of a great nation. The family needed the chastening hand of God. Through Joseph's faithfulness, his brethren were saved and chastened. He made a pulpit out of his circumstances, and God used him to be the Nation's savior.

Note 1. The fine reception that Joseph gave his father when he came down to Egypt. He was not ashamed to introduce the old shepherd to the greatest earthly sovereign! A great picture for young people is seen in 47:7-10.

2. Joseph's faith in the covenant-keeping God. 50:24. Heb. 11:22.

3. Do not get your eyes off the purpose of God for the Nation of Israel. The chief story of Genesis is not the story of creation; the story of the flood; or, the story of Babel.

It is the story of sin and its result in a lost race, and how God began to work out His purpose of grace through another Adam, the seed of Abraham, Isaac and Jacob. No matter how interesting a Bible story may be, never lose sight of God's chief purpose in the story: the presentation of the coming Savior and King.

EXODUS

The Israelites had entered Egypt when Joseph was in power, seventy souls in all. They left Egypt 215 years afterward. After the death of Joseph, they became a nation of slaves, 2,000,000 strong. There had been a change of dynasty, and political revolution had taken place. The new government viewed with alarm the increase of the Israelite population. In consequence they began to subject them in every way. They were placed under severe taskmasters who made their lives a burden. But they kept on increasing, until the edict went forth to kill all the boy babies as soon as they were born. It is at this point in their history the book of Exodus begins.

Exodus is the sequel of Genesis.

Theme: *Redemption*

The book tells us "how God came down in grace to redeem an enslaved people, and in glory to deal with them."

I. *Israel in bondage.* 1 to 12:36.

1. A devilish scheme. 1. The order to kill the boy babies.
2. A woman's faith. 2:1-4. Moses' mother.
3. A woman's compassion. 2:5-10. The daughter of Pharaoh.
4. An effort of the flesh. 2:11-20. An Egotist at 40.
5. The call of Moses. 3 and 4. A chastened, humbled man at eighty.
6. The contest with Pharaoh. 5 to 12:36. Each

plague was directed against one or more of the false gods of Egypt.

II. *Redemption:* 12 to 23.

1. By blood. The Passover is a type of Christ. 1st Cor. 5:7.
   From bondage.
   Through obedience of faith.
2. By experience. 14-20.
3. By self-revelation through the Law. 20-23.

III. *Worship:* 24-40.

Redeemed ones are worshiping ones, but God desires that He be worshiped *according to His Plan.*

LEVITICUS

The Bible student should give much attention to the study of the Tabernacle, and its furniture. It was a pattern of things in the heavens, and the dwelling place of God on earth. Heb. 8:1-5; 9:11; 12; 22; 28; and 10:11-14. Leviticus is full of types of Christ. Become familiar with these offerings, and their significance. C. H. M.'s "Notes on Leviticus," or, Andres Jukes, "The Law of the Offerings," will be found very helpful here.

Theme: *The Holiness of God*

I. *Access to God secured through Blood-shedding:* 1 to 10.

1. The five offerings. 1:6-7. (Type of Christ.)
2. The Law of the Offerings. 5:8. Through Chapter VII.
3. The Priesthood. 8-10.

Because of God's holiness:

II. *Holiness of body and soul of the redeemed is imperative:* 11-17.

1. Laws of purity. Food, bodies, homes, habits. 11-16.
2. Sundry laws concerning worship, sacred regard for blood, pure morals, pure customs. 17-26.
3. Laws concerning vows. 27.

The lesson of Leviticus is: A redeemed people can approach a holy God only on the ground of shed blood.

NUMBERS

Theme: *Man's Ingratitude, and God's Tender Love*

I. *Israel preparing to march.* 1:1 to Chapter XI.

1. According to the tribes. 1:1-54.
2. A well-ordered company.
3. With the Tabernacle in the midst. (The dwelling-place of God.)
4. "Forward march!" Off to the Land of Promise! 10:11-36.

II. *A Complaining Host.* 11:1 to 21:5.

Eight murmurings are recorded:

1. Against the way God led them. 11:1.
2. Against the food. 11:4.
3. Against Moses. 12:2.
4. Against the Land God gave them. 14:1-4.
5. Against the righteous verdict of God. 14:39; 44.
6. Against the judgment of God. 16:41.

7. Against thirst. 20:2.
8. Against God's provisions. 21:5.

III. *Glorious victories, following the look at the serpent of brass.* 21:6-34:29.

1. Victory over Arad.
2. Over Sihon and Og.
3. Balaam and Balak.
4. The law of inheritance.
5. Joshua to succeed Moses.
6. Victory over Midian.
7. The cities of refuge. 35.

Note 1. There was a crisis in Israel's history when she turned away from the Promised Land. Her faith broke down when the spies came back and reported that while the Land was good, there were giants in the way. She could not believe that God is stronger than giants!

The irony of history is seen in the fact that while the names of all twelve spies are recorded, there are only two that any one cares to remember, and these two were the unpopular minority! Joshua and Caleb were the only ones who lived, of all that generation over twenty years of age, to enter the Promised Land.

2. The meanest sin a saint ever committed was when he complained about the provisions of God.
3. It seems that their murmurings ended after they beheld the serpent of brass! John 3:14-15.
4. The book closes with a new generation of Israel getting ready to enter the Land. The old generation of growlers had passed on to their place. They never were happy. They never made any

one else happy. They failed! Failure is the result of unbelief.

DEUTERONOMY

Theme: *The True Motive and Necessity for Obedience*

The old generation having passed away, Moses rehearses the Law to the new generation. There are six discourses, with a final chapter on the death of Moses.

I. *Looking back.* 1-3:29.
   Kadash-Barnea.
   Wanderings and conflicts.
   Moses forbidden to enter the Land. Joshua to lead.

II. *A restatement of the Law.* Warnings and exhortations. 4:1-11:32.

III. *Warning and prophecy.* 12:1-27:26.

IV. *Definite prophecy concerning Israel's future.* 28:1-30:20.
   1. The condition of blessing in the Land.
   2. The Palestinian covenant. If they obey God, they will be blest, and allowed to remain in the Land in peace. If they disobey God, God will scatter them among the Gentiles. The original covenant to Abraham, Isaac and Jacob God will keep. Under this covenant Israel will finally possess the Land forever. Under this unconditional covenant, God will bring them back to the Land. Here they are about to enter the Land under a *conditional* covenant, sometimes called the Palestinian covenant.

V. *Counsels.* 31.
   1. To all Israel.
   2. To Joshua.
   3. To the priests.
   4. God's warning to Moses.

VI. *The song of Moses, and his parting blessings to the Tribes.* 32-33.

VII. *The vision of Moses, and his death.* 34.

Note 1. Read Chapter XVII, with 1st Sam. 8:5, 6, 19, 20. God's king was to be from Judah. Saul was from Benjamin.

2. The 28th chapter leaves Israel where that Nation is to-day—"scattered." The 30th chapter describes a condition for Israel not yet enjoyed. It is yet in the future.

3. Chapter 18:15-19 is fulfilled in Jesus Christ. Acts 3:22-23. Read the first five books of the Bible, then close the Book and think through the entire story, gathering the main facts around: Creation, fall, flood, Babel, Abraham, Isaac, Jacob, Joseph, Moses (dividing his life into three periods, of forty years each, and placing the facts of Exodus, Leviticus, Numbers, and Deuteronomy, in their places in the life of this great leader). Master the foundation books.

Questions on The Foundation Books.

1. Have you read the first five books of the Bible?
2. Give the story of each book from memory.
3. Draw an outline of the Tabernacle with its furniture, and give a brief description.
4. Name the offerings in their proper order, with what they represent.

5. Name the feasts in the 23rd chapter of Leviticus, and give their typical significance.
6. How many years were covered by the wanderings of the Children of Israel?
7. What passage in Deuteronomy predicts the coming of Christ as a Prophet?
8. What notable predictions have you found concerning the future of Israel, and where did you find them?
9. What was the nature of the covenant under which Israel first entered the Land of Palestine, and wherein does this covenant differ from the covenant made with Abraham?
10. Name the theme of each of the first five books.

THE BOOKS OF THE NATION

Theme: *The Faithfulness of God to His Saints*

I. *Entrance into the Land:* 1 through 5.
   1. The Lord's call to Joshua. 1:1-9.
   2. His appeal to Israel. 1:10-15.
   3. The people's response. 1:16-18.
   4. Rahab and the spies. 2:1-24.
   5. Passing of the Jordan. 3:1-17.
   6. Two memorials. 4:1-24.
   7. Reproach of Egypt rolled away. 5:1-9.
   8. New food. 5:10-12.
   9. The captain of the Lord's Host. 5:13-15. Joshua thought he was the captain, but he received:
      (1) A vision of God.
      (2) A collapse of self.
      (3) Then God told him what to do, and how to do it.

II. *Conquest of the Land:* 6 through 12.
   1. Jericho. 6:1-27.
   2. Sin of Achan. 7:1-26.
   3. Ai. 8:1-29. A work of flesh.
   4. Mount Ebal. 8:30-35.
   5. League with the Gibeonites. 9:1-27.
   6. Three Victories. 10:1 to 11:23.
   7. List of conquered Kings. 12:1-24.

III. *Division of the Land.* 13 through 21.

1. The Lord's message to Joshua. 13:1-7.
2. Division of Land. 13:8 to 22:9.
3. The mistake of two-and-a-half tribes. 22:10-34.

Note: 1. Caleb chose Hebron, where the giants were! 14:6-15.

2. Joshua chose the poorest of the Land! 19:49.
3. The names of Joshua and Caleb are well known to-day, but the names of the other ten spies are forgotten. It pays to serve the Lord without respect to majorities!

IV. *Farewell of Joshua:* 23 and 24.

The last address:

(1) To the heads of the people. 23:1-16.

(2) To all the people. 24:1-33.

Note: The priests had no possessions.

(Gather the facts of Joshua around: *Entrance—Conquest—Division—Farewell.*)

JUDGES

Theme: *God's Grace Revealed in His Chastisements*

Israel was 300 years under 14 Judges. Over 100 years were spent in a condition of *Anarchy.*

I. *Dependence:* 1 to 2:5. Shows Israel depending on the Lord, but she soon went astray.

II. *Forsaking God.* 6-23 is a summary of the apostate Israel's history.

Seven Apostasies:

1. Taken by King Mesopotamia. Lasted 8 years. Delivered by *Othniel.* 3:1-11.

2. Taken by King Moab. Lasted 18 years.
   Delivered by *Ehud* and *Shamgar.* 3:12-31.
3. Taken by Jabin, King of Canaan. Lasted 20 years.
   Delivered by *Deborah* and *Barak.* 4 and 5.
4. Taken by Midianites. Lasted 7 years.
   Delivered by *Gideon.* 6 and 8.
5. Civil War. Delivered by *Abimelech, Tola* and *Jair.* 8:33 to 10:5.
6. Taken by the Ammonites. Lasted 18 years.
   Delivered by *Jephtha, Ibzan, Elon, Abdon.* 10:6 to chapter 12.
7. Taken by Philistines. Lasted 40 years.
   Delivered by *Samson.* 13 to 16.

III. *Apostasy:* Final Result—*Anarchy.*

(Gather the facts of Judges around *Dependence, Forsaking, Apostasy.*)

RUTH

Theme: *Grace Greater Than Law*

"An Oasis in the Desert!"

I. *Rest Forsaken.* 1:1-5.
   Out of the Will of God there can be no rest and blessing.

II. *Rest Desired.* Chapter 1:6-22. The story of the return. They were glad to have her back, but offered her no home.

III. *Rest Sought.* 2 and 3. Boaz and Ruth. Boaz, a man who had distinguished himself in war, was, perhaps, absent when Naomi returned. Hence his ignorance.

Ruth's action, chapter 3, was simply making a legal claim in the approved manner of the time.

IV. *Rest Secured.*

Boaz moves. Married. Naomi comforted.

Note: *Ruth came into the line of "the Seed."* The Law was, that no Moabite could come into the Tabernacle of the Lord until the tenth generation. It was *grace* that made her the great-grandmother of David, the King! Matt. 1:5. She married into the royal line.

I SAMUEL

Theme: *The Defeat of Disobedience*

Samuel was the last of the Judges. The priesthood had failed under Eli. Israel was in an apostate condition. Wickedness prevailed. But there were some who were true and faithful to Jehovah; among them was Hannah, the mother of Samuel.

I. *Samuel given in answer to prayer.* 1:1-7:17.

1. His birth.
2. His call to a ministry.
3. His faithful ministry as prophet, priest and judge.

II. *Saul given to be Israel's king at their demand.* 8:1-15:35. The people failing to drive out the nations, as God had commanded, soon desired to be like those nations. (See Num. 33:51-55. Hosea 13:9-11.)

1. Chosen.
2. Reigning.
3. Failing.

III. *David anointed to be king, but not crowned until Saul's death.* 16:1-31:13.
1. Anointed by Samuel.
2. Victory over Goliath.
3. Love covenant with Jonathan.
4. Saul's jealousy of David.
5. David's exile.
6. The death of Saul.

II SAMUEL

Theme: *Restoration of Order by the Enthronement of God's King*

I. *David's reign over Judah for seven and a half years.* 1:1-5:2. The throne is desired by the house of Saul.

II. *David's reign over all Israel for thirty-three years.* 5:3-24:25.
1. Consolidating the kingdom. 5:3-10:19.
   God's covenant with David is found in 7:8-16. It is an unconditional, everlasting covenant. (See Psalm 89. Jer. 23:3-6; 30:8-10; 33:14-16, 25, 26. Ezek. 37:21-25. Isa. 9:7. Luke 1:30, 31.)
2. David's fall and judgment. 11:1-22:51.
   a. Sin and repentance.
   b. Judgment. Death of baby. Ammon's sin. Absalom's rebellion. Loss of joy and testimony. (See Psalms 32 and 51.)
3. David's song. (See Psalms 18 and 91.)
4. David's sin in numbering the people. 24.

Sin. Judgment. Repentance. Work of repentance.

(Gather the facts of 1st and 2nd Samuel around Samuel, Saul and David.)

I KINGS

Theme: *The Best Government Fails When God Is Forsaken*

I. *Solomon on the Throne of David.* 1:1-2:46.
   1. Adonijah's rebellion.
   2. Solomon anointed king.
   3. David's address and death.
   4. Execution of various traitors.

II. *The earthly glory of the kingdom.* 3:1-10:29.
   1. Wicked alliances.
   2. First appearance of God to Solomon.
   3. Solomon's wisdom and greatness.
   4. His life work. (Building the Temple.)
   5. Second appearance of God to Solomon.
   6. Solomon's fame.

III. *The disruption of the kingdom.* 11:1-12:24.
   1. Solomon's apostasy and death.
   2. The folly of Rehoboam.
   3. Secession of the ten tribes under Jeroboam.

      Ten tribes organized a kingdom, and called it Israel.

      Two tribes are left, called hereafter Judah.

IV. *The decline of the kingdom.* 11:25-22:53.
   1. Jeroboam's apostasy and death. (Israel.)
   2. Rehoboam's and Judah's apostasy.
   3. Kings of Israel and Judah.

Elijah's ministry begins.

II KINGS

2nd Kings is a continuation of 1st Kings. Ahaziah is king over Israel. Jehoram is king over Judah. Elijah is a prophet in the northern kingdom, Israel.

I. *The closing ministry of Elijah the prophet.* 1:1-2:11.

II. *The ministry of Elisha.* 2:12-13:25.

III. *The ministry of writing prophets.* 14:1-25:30.
Amos. Joel. Jonah. Hosea. Micah. Isaiah. Nahum. Habakkuk. Obadiah. Jeremiah, to the time of the last captivity.

The student should read these prophets in connection with this history of their times.

I CHRONICLES

Theme: *The Kingdom from the Divine Viewpoint*

Very little is said of the reign of Saul.

I. *Genealogies from Adam to David.* 1:1-9:44.

II. *Saul.* 10.

III. *David.* 11:1-21:17.
1. His mighty men.
2. The Ark.
3. His prosperity.
4. His desire to build the Temple.
5. The covenant. (17:7-15. 2nd Sam. 7:4-17.)

IV. *The Temple.* 21:18-29:22.
1. The acquisition of the Temple site.
2. Preparation of material.
3. Organization of Priests and Levites.
4. Organization of Officers and State.
5. Closing scene of David's life.

V. *Accession of Solomon to the Throne of David.* 29:23-25.

II CHRONICLES

I. *The reign of Solomon.* 1:1-9:29.
   1. The vision of God and the gift of wisdom.
   2. He builds the Temple.
   3. He brings in the Ark, and the Glory fills the House.
   4. Sermon and dedication.
   5. Sacrifice and rejoicing.
   6. God appears to Solomon.
   7. His energy, fame, riches and splendor. His death.

II. *The accession and folly of Rehoboam.* 10:1-12:16.
   1. His political mistake.
   2. Division of his kingdom.
   3. His apostasy.

III. *The history of Judah to the captivity by Babylon.* 13:1-36:21.

IV. *The decree of Cyrus.*

Note: 1. While Cyrus allowed the captives to go back to their Land, neither he nor any other Gentile king has given Israel permission to set up the Throne of David that is fallen down. Israel has never had a king on their Throne up to the present hour. When Nebuchadnezzar took Coniah from the Throne of David, "the times of the Gentiles" began. It is the time when Gentile world-power rules over Israel and Israel's Land.

There will be a Man on that Throne some day! (Hos. 3:4-5.)

2. Read here the prophecies of Ezekiel and Daniel.
3. In the Chronicles God gives little attention to the Northern Kingdom because it never was a kingdom by His authority. It was from His viewpoint only ten tribes in rebellion against His constituted authority at Jerusalem.

EZRA

Theme: *The Use and Power of the Word of God*

After 70 years in Babylon, Israel is allowed to return.

I. *Return under Zerubbabel.* 1-6. (About 50,000.)
   1. According to Jeremiah. 25:10-12. Jer. 29:10.
   2. Reërection of Altar.
   3. Rebuilding of Temple.
   4. Restoration of Temple Ritual.

II. *Return under Ezra.* 7 to end. (About 20,000.)
   1. An earnest student of the Word of God.
   2. A great trembling at the Word of God.
   3. Repentance and reform through the Word of God.

(It has lost nothing of its power!)

Note: 1. When God's redeemed people are moved by the Word, they do not depend on the world and its methods!

2. The student should notice that the return from the Babylonian captivity was not the fulfillment of the glorious promises made to Israel through the prophets. Nehemiah 9:9 describes the con-

dition of these returned exiles. Israel's *glorious* return to the Land is yet in the future.

3. Read here the prophecies of Haggai and Zechariah.

NEHEMIAH

Theme: *Faith Acting on the Written Word of God*

I. *Nehemiah, the sad cupbearer to the king Artaxerxes.* 1:1 to 2:10.
   1. His distress over Jerusalem.
   2. His prayer, based on Deut. 28:63-67; 30:1-5.
   3. His commission from the king.

II. *Building the wall of Jerusalem.* 2:11 through 6.
   1. He views the ruins.
   2. He encourages the people to build.
   3. They meet opposition. (Laughter, wrath, mocking, conflict, subtlety; 4:1-9.)
   4. Opposition from within their own ranks. 4:10-5:13.
   5. Nehemiah's example of unselfishness. 5:14-19.
   6. The wall is finished.

III. *The census.* 7.

IV. *The revival.* 8. The revival came through the reading of God's Word and a return to His ordinances.

V. *The wall is dedicated.* 12:27-43.

VI. *Temple worship is restored.* 12:44-47.

VII. *Nehemiah's second visit, and restoration from disorder.* 13.

Note: The condition of Nehemiah's success was: Prayer, willingness to suffer, unselfishness and perseverance.

ESTHER

The book of Esther reveals something of the condition of the exiles of Israel who did not return to the Land under Ezra or Nehemiah. There were faithful Israelites who remained in the land of their captivity.

Theme: *God's care for His distressed people*

I. *The feast of Ahasuerus.* 1 and 2.
   1. The story of Vashti.
   2. Esther made queen.
   3. Mordecai saves the king's life.

II. *The conspiracy of Haman.* 3 and 4.
   1. Brought on by Mordecai's refusal to salute an Agagite. (God had told Saul to utterly destroy the Agagites. The Jew had no right to salute an Agagite.)
   2. Great mourning among the Jews.

III. *The feast of Esther.* 5 to 9: 19.
   1. Her courage.
   2. Haman's humiliation.
   3. Haman hanged.
   4. Vengeance executed.
   5. Mordecai exalted.

IV. *The feast of Purim.* Observed by the Jews until this day. 9: 20 to the end.

Note: Read here the prophecy of Malachi.

Questions on The Books of the Nation:

1. Have you carefully read Joshua, Judges, Ruth, 1st and 2nd Samuel, 1st and 2nd Kings, 1st and 2nd Chronicles, Ezra, Nehemiah, Esther?

2. Tell the story of each book from memory.
3. About how long was Israel under the Judges?
4. Who was their first king, and was he connected with the house of David?
5. Where do we find God's covenant with David, and what were its provisions?
6. Who was the last king of Israel, with royal rights of the house of David, to sit on the Throne at Jerusalem?
7. Did Zedekiah have any right to the Throne?
8. What were the names of the two kingdoms after the secession of the ten tribes, and which one did God recognize as being loyal to His Throne?
9. When the people were allowed to go back to Palestine to build the City and the wall and the Temple, was that a fulfillment of all the glorious promises to Israel?
10. Name the theme of each book in these books of the Nation.

BOOKS OF PERSONAL EXPERIENCE

Theme: *The Mystery of Suffering*

It is the oldest book of the Bible.

Job was a real person. Ezek. 14:20. James 5:11.

I. *Job before the trial.* 1:1-15.
   1. The character of Job.
   2. His family.

II. *Satan and the saint.* 1:6 to 2:10.
   1. Satan's access to the presence of God as an accuser.
   2. His accusation of the saint.
   3. God's permissive will.
   4. Job's troubles.
   5. Job's integrity.

III. *A foolish discussion of the mystery of suffering.* 2:11-37.

There is a sameness in the arguments of Job's friends. They all agreed that all sickness and suffering is a direct result of personal sin. Job is a great sufferer, therefore, he is a great sinner. "Eliphaz backs his argument by a dream; Bildad, by some old proverbs; Zoaphar, by experience and reason." Elihu came nearest the truth, when he argued that suffering was God's discipline to bring the soul back into fellowship with God; but it was not the whole truth.

IV. *Jehovah and the mystery of suffering.* 38 through 41.

When Job came into the presence of God, he forgot the speech he had said he would make! There is no argument with God. Job went down on his face. That is the only place to learn anything—on your face with your mouth shut! Job's thoughts are turned from himself to God.

V. *Job's self-judgment, and God's vindication.* 42.

There was a vision of God; a collapse of Job, then came service. Verse 8.

The mission of a saint's suffering is to reveal character, to set forth an object lesson, and to bring out a hidden sin.

It is a good thing for the suffering ones to read the book of Job, and not be led astray by fake healers who teach that healing of this mortal body is in the atonement, the same as forgiveness of sins, and that it is always the will of God to heal the body. This is not true! God has a wise purpose in all our suffering.

THE PSALMS

Theme: *Praise Ye the Lord!*

A book of Praise, Prayer and Prophecy. "Revelations of truth in terms of human experience." Divided into five books; each book ending in a doxology. Book I: 1 to 41, 13. Book II: 42 to 72, 19. Book III. 73 to 89, 52. Book IV: 90 to 106, 48. Book V: 107 to 150, 6.

The Psalms are quoted by the Spirit of God in the New Testament, more than any other Old Testament book. Following is a list of quotations found in the New Testament. (The first quotation is by the Devil.) Matt.

4:6. (Ps. 91:11.) Matt. 13:35. (Ps. 118:22.) Matt. 21:42. (Ps. 118:22.) Matt. 27:43. (Ps. 110.) John 2:14. (Ps. 69:9.) John 6:31. (Ps. 78:24, 25.) John 7:42. (Ps. 132:11.) John 10:34. (Ps. 82:6.) John 13:18. (Ps. 41:9.) John 25:25. (Ps. 35:19, 69:4.) John 19:24. (Ps. 22:18, 28. Ps. 69:21, 36. Ps. 34:20.) John 20:17. (Ps. 22:17.) Acts 1:20. (Ps. 69:25.) Acts 1:6. (Ps. 41:9.) Acts 2:25. (Ps. 16:8, 34.) Acts 4:25. (Ps. 2:1, 2.) Acts 13:33. (Ps. 2:7.) Acts 13:35. (Ps. 16:10.) Rom. 3:4. (Ps. 51:4.) Rom. 3:12. (Ps. 14:2.) Rom. 3:13. (Ps. 143:3.) Rom. 4:6. (Ps. 32:1, 2.) Rom. 11:9, 10. (Ps. 69:22, 23.) Rom. 15:10. (Ps. 117:1.) Eph. 4:8. (Ps. 68:18.) 2nd Cor. 4:13. (Ps. 116:10.) Heb. 1:10, 12. (Ps. 102:25, 27.) Heb. 1:8, 9. (Ps. 45:6, 7.) Heb. 1:13. (Ps. 110:1.) Heb. 2:6. (Ps. 8:4.) Heb. 4:3. (Ps. 95:11.) Heb. 4:7. (Ps. 95:7.) Heb. 5:2. (Ps. 2:4.) Heb. 5:6. (Ps. 110:4.) Heb. 7:17. (Ps. 110:4.) Rev. 2:27. (Ps. 2:8.)

While the Book of Psalms was Israel's Book of Praise, it is preëminently a Book of Prophecy. The above references are a few of the quotations in the New Testament from the Book of Psalms, and if the student will examine them carefully he will discover that they are overwhelmingly on prophetic lines. There are prophetic messages concerning the Messiah, His humiliation, and His exaltation. There are prophetic messages concerning the sorrows, trials and sufferings of Israel, and their coming deliverance, restoration, blessing and glory. There are prophetic messages concerning the future glories in store for all His redeemed people, for the nations of the

earth, and for creation itself; messages that picture the coming Kingdom, when Christ shall sit on the Throne of David and rule the world in righteousness. The student should study to place each Psalm in its prophetic setting.

THE PROVERBS

Theme: *Godliness Is Practical*

I suggest no outline for the Book of Proverbs. One may get much from this book by taking up a particular subject, and study what Proverbs has to say on that subject. For instance: "The Praise of Wisdom"; "The Folly of Sin"; etc. It is a fine book to read when one has but a few minutes to read the Word. Select your favorite verses and read them often in the busy rush of everyday life.

ECCLESIASTES

Theme: *Human Reasoning About Life*

Writer: Solomon, the king.
Key: "Under the sun."

I. *Problem: How can a man be happy and satisfied without God?* 1:1-3.

II. The experiment in which he proves that "under the sun," away from the presence and favor of God, "All is Vanity."

He proves it by:

1. The fact that nothing is abiding. 1:4-11.
2. The fact that despite wisdom, power and knowledge evil remains. 1:12-18.

3. The fact that pleasure ends in emptiness. 2:1-3.
4. The fact that riches and great labors give no enduring satisfaction. 2:4-11.
5. The fact that although wisdom is better than folly, both come to an end. 2:12-26.
6. The fact of the weary round of life. 3.
7. The oppressions and iniquities of life. 4.
8. The fact that riches give one little more than poverty. 5.
9. The fact of man's inevitable end. 6.
10. The fact of man's incurable sin. 7.
11. The mystery of God's providence. 8.
12. The fact that the world has wrong standards of value. 9.
13. The fact of anarchy in the world. 10.

III. *The conclusion.* 11.

The best thing possible for the natural man is to do the best he can, under the circumstances: "Fear God and keep His commandments." There is not a word here about grace. It is all human effort, with a kind of trust that "everything will come out all right in the end."

SONG OF SOLOMON

Theme: *The Mutual Love of Jehovah and The Redeemed*

It is oriental. It is poetry. It is a parable. It is sung annually on the eighth day of the Passover Feast.

I. *The redeemed in restful communion with the Redeemer.* 1 to 2:7.

II. *Loss of fellowship and restoration.* 2:8 to 3:5.

III. *Fellowship enjoyed.* 3:6 to 5:1.

IV. *The redeemed out of fellowship, but rejoicing over the Redeemer.* 5:2 to 6:2.

V. *Unbroken communion.* 6:3 to end.

Questions on the Books of Experience:

1. What is the outline of the book of Job?
2. What is the theme of the book of Job?
3. Why does God allow the saint to be tried?
4. Name the Messianic Psalms, and state what two phases concerning Christ they portray.
5. What Psalms may believers of this age appropriate?
6. Of what practical use is the book of Proverbs in daily life?
7. What is the theme of Ecclesiastes?
8. Are the conclusions of the writer of Ecclesiastes the conclusions of the Spirit of God?
9. What is the practical benefit of Ecclesiastes?
10. What is the theme of the Song of Solomon?

THE WRITING PROPHETS

The Writing Prophets

The Bible does not speak of the prophets as "Major," or "Minor" prophets. Such a division should not be made. The prophets should be gathered around the Assyrian and Babylonian Captivities, the record of which we have in 2nd Kings 17:1-24 and 2nd Kings 24:11 to 25:21.

Joel was the earliest of the writing prophets. His field of labor was in Judah. *Jonah* probably prophesied at the same time in Israel, although we have but one reference to his prophesying directly to his own people. 2nd Kings 14:25. The next in order is *Amos,* who prophesied to Israel, the Northern Kingdom, in the reign of Jeroboam II. *Hosea* prophesied during the unsettled condition of Israel, about the time the king of Assyria began to exact tribute from the rebellious nation. 2nd Kings 15:19, 20.

There are three prophets who form a group by themselves: *Micah, Nahum* and *Isaiah.* They prophesied about the same time in Judah. *Micah* prophesied during the reigns of Jotham, Ahaz and Hezekiah. *Nahum* during the reign of Hezekiah. *Isaiah,* during the reigns of Uzziah, Jotham, Ahaz and Hezekiah. *Micah* describes approaching judgment in both kingdoms, and tells the people the cause of the judgment. Then, like Amos and Joel, who prophesied before him, he pictures future kingdom blessings, when Jerusalem will become the political and religious center of the world. *Nahum* about this time prophesied to the Gentile city of Nineveh where

one hundred and fifty years before they had repented under the preaching of Jonah. While Nahum's prophecy was directed to Nineveh, it was a warning to Judah concerning the dangers of apostasy.

Isaiah was a special messenger to Judah. Read 2nd Kings once more, chapters 15-20, and note the moral and political condition of Judah and Israel, and their danger from surrounding Gentile nations. Assyria was strong and aggressive, striving for world-power. Egypt was on the south of Judah. Palestine was the road between the two enemies. Isaiah understood the political situation, and foretold the punishment that God would give Assyria. This was fulfilled in the reign of Hezekiah. Isaiah saw the chief enemy of Judah would be, not the Assyrian empire, but its successor, the Babylonian empire. He told Judah of the coming Babylonian captivity. (Keep in mind that it was Assyria that took Israel into captivity, but it was Babylonia that later took Judah into captivity; and when Judah was taken into captivity, the whole twelve tribes were under the Babylonian empire.) Isaiah encourages Judah by telling her that there is a good time coming, beyond the captivities, when the Nation would not only be delivered from Gentile world-power, but would find a Saviour who would heal all their backslidings, and a king, the increase of whose government "there would be no end; upon the Throne of David to order it and to establish it forever."

Habakkuk probably prophesied between the captivity of Israel, and that of Judah. Facing the captivity of the kingdom of Judah, he was more anxious that the holiness of Jehovah should be vindicated than that his nation should escape chastisement.

Zephaniah prophesied about the same time as Habakkuk. He spoke of judgment of Israel's world-wide enemies, and of Kingdom blessings, yet to be fulfilled. According to Zephaniah, God will restore Israel and make her a praise and a name on the earth.

Obadiah probably prophesied immediately after the Babylonian captivity. He set forth the danger of mistreating Israel, and foretold the humiliation of Edom. Israel's three great enemies were Assyria, Babylonia and Edom. Nahum foretold the destruction of the Assyrian center, Nineveh. Habakkuk foretold the destruction of Babylon (Hab. 2:2-20). Obadiah foretold the destruction of Edom.

Next comes *Jeremiah.* For a history of his time read 2nd Kings 21:1 through chapter 25. During his time, Judah was taken to Babylon, and the "times of the Gentiles" began. He was perhaps the most unpopular man in Judah. There was a multitude of false prophets, prophesying smooth things. Because Jeremiah had the courage to tell the truth, warning Judah of the near approach of the enemy, and the folly of resisting him, he was subjected to bitter persecution. When the crisis came, and Judah was taken to Babylon, Jeremiah remained in Jerusalem, afterward escaping into Egypt, with others of his countrymen who had been left in the Land, and to them he ministered. But in the midst of the darkness of his sad life, he was enabled to lift up his eyes and see a better day for his people. "I will cause the captivity of Judah and the captivity of Israel to return, and will build them as at the first. And I will cleanse them from all their iniquity whereby they have sinned against me: and I will pardon all their iniquities, whereby they have

sinned, and whereby they have transgressed against me. Behold the days come, saith the Lord, that I will perform that good thing which I have promised unto the house of Judah, and unto the house of Israel (both kingdoms). In those days, and at that time, will I cause the Branch of righteousness to grow up unto David; and he shall execute judgment and righteousness in the Land. In those days shall Judah be saved, and Jerusalem shall dwell safely, and this is the name wherewith she shall be called, The Lord our righteousness. For thus saith the Lord: David shall never want a man to sit upon the Throne of the house of Israel." Chapter 33. The *Lamentations of Jeremiah* disclose the love and sorrow of Jehovah for the people He is chastening.

Ezekiel was a prophet of the captivity. He prophesied to all Israel, the twelve tribes. These twelve tribes were all under Babylonian power, in exile from the Land. He was contemporary with Jeremiah and Daniel. The purpose of his prophecy is to keep before the people of Israel the sins that had brought them where they were, and to sustain their faith by giving them a picture of a future national glory. He looks forward to a day when Israel will be restored to the Land, converted, their enemies vanquished, their Temple erected, and the glory of the Lord returned to Zion.

Daniel was one of the young men of royal birth, taken to Babylon by Nebuchadnezzar, the Babylonian king. He lived to see the Babylonian kingdom fall, and the Medo-Persian empire established. He held positions of prominence in both empires. His prophecy covers the entire history of "the times of the Gentiles"; that is, the times when Gentiles rule Israel, and control Israel's Land.

After the downfall of the Babylonian empire, world dominion would be given to three other kingdoms in successive order; Medo-Persia, Greece and Rome respectively. During the fourth kingdom—the Roman empire—God will set up a Kingdom that will destroy *human* government forever. Over this Kingdom, of which all the prophets speak, the Messiah will reign. This fifth empire will be on earth, as the four kingdoms preceding it were on earth. The "seventy weeks" of the 9th chapter is a period of 490 years; a "week" being a period of seven years as the context shows. The first seven weeks (49 years) cover the time during which the Holy City was restored under Ezra and Nehemiah. The 62 weeks (434 years) leads us to Christ "cut off, but not for Himself," or "having nothing." At the end of the 69th week, Israel is cut off, and "the clock stopped"; for God does not measure time with Israel except when she is in her own Land in a national capacity, and a remnant are in fellowship with Him. The 70th week is not yet fulfilled, nor will it be, until God begins once more to deal with Israel in the Land. Then will be the time of tribulation, in the midst of which there shall come a Deliverer to Mount Zion, who shall be the legal heir to the Throne of David: Jesus Christ, who will rule the world in righteousness.

After reading Daniel, read the book of Ezra and Nehemiah. Ezra and Nehemiah give the history of the movement under the Medo-Persian empire, to restore Israel to their Land. They were allowed to go back at their pleasure, but not to set up the kingdom!

Haggai, Zechariah and *Malachi* prophesied to Israel after Israel had the opportunity to return to their Land.

About 50,000 returned. When this handful of Israelites returned from Persia, the first task was to restore the worship of Jehovah by rebuilding the Temple. They had great difficulties. They became discouraged. Haggai and Zechariah spoke to them words of instruction and cheer, which enabled them to complete their work. Haggai assures them of the future destruction of Gentile world power. Zechariah pictures in glowing terms the future Kingdom that the Messiah shall establish on earth. Malachi closes the Old Testament story with a message of hope. In the midst of the darkness, he saw the coming One who would settle all earth's troubles.

ISAIAH

Theme: *Redemption Through Grace*

A man of royal birth, and a statesman. He prophesies in Judah. 2nd Chron. 26 to 33. 2nd Kings 15 to 21.

Isaiah, like many of the other prophets, has three perspectives. He saw things in the future that bore upon the condition of the nation during his time; then looking beyond the captivities, he saw a suffering Savior, and beyond that, a crowned King.

I. *God's charge against Judah and Israel.* 1:1 to 5:30.
   1. Because of their sin and their forsaking God, they are facing judgment. 1:1-31; 2:6 to 3:26.
   2. In this charge, in order to appeal to the people of his own time, he tells of a glorious future. 2:1-5 and chapter 4.

II. *Isaiah's renewed commission.* 6.
   1. A vision of God.
   2. A collapse of Isaiah.
   3. Service, with a God-given message.

III. *With a vision of Judah's enemies conspiring against her, the prophet comforts with the assurance of present safety, and a far-off view of the coming Messiah, who would sit upon the Throne of David, and rule forever.* 7:1 to 10:34.

IV. *The prophet describes conditions during the reign of the Messiah on earth.* 11 and 12.

V. *Prophecies concerning Babylon, Moab, Damascus, Ethiopia, Egypt, Tyre, and other nations, most of which are to be fully fulfilled after the second coming of the Lord, and the Kingdom age begins.* 13:1 to 25:12.

VI. *The triumphs of the Kingdom age.* 26:1 to 27:13.

There is no reference here to the New Testament Church. The chapter-headings in some Bibles are very misleading.

VII. *The coming captivity of Israel by Assyria; a warning to Judah.* 28:1-38:22.
   1. An appeal to trust Jehovah, and not the nations around about.
   2. Encouragement by looking forward to the coming Kingdom. 30:15-33; 34:1-35:10.
   3. Encouragement by victory over Assyria. 37:36-38.

VIII. *The captivity of Judah by Babylon foretold.* 39.

They failed to respond to the promises and encouragements of Jehovah.

From chapter 40 to the end of Isaiah, we have pre-

sented Israel's glorious hope. The student should remember that neither Isaiah nor any other prophet of the Old Testament was given a view of the New Testament Church. This is a message concerning the suffering and reigning Savior, in His relationship to Israel. It must be interpreted in the light of New Testament revelation, but we have no warrant to assume that any part of this prophecy applies to the New Testament Church. It is "for" us, but not "to" us.

The prophet sees not only Israel in captivity, but Judah also. The Kingdom of the twelve tribes had forsaken God, and God was laying His chastening hand upon His chosen people. That hand would get heavier and heavier as the centuries would roll by, but God in His great mercy holds out a loving invitation to return from their backsliding, and draws a picture of their final return, of His gracious reception, and the establishment of His coming Kingdom.

IX. *The coming Messiah and His Kingdom.* 40:1 to end.

1. The greatness and lovingkindness of God, and the smallness and wickedness of man. 40:1-41:29.
2. The coming Messiah will rule over the Gentiles, as well as Israel. 42:12.
3. The chastening of Israel will be followed by redemption and restoration. 42:13-43:28.
4. The Messiah supreme over false gods. He is God Himself. 44:1-27. (Read verse 6, with Rev. 1:8; 22:13.)
5. Prophecy concerning Cyrus. 44:28-45:4.

Cyrus was to be the king who would allow Israel to go

back to the Land after the captivity by Nebuchadnezzar. This was written years before Cyrus was born. Cyrus is used here as an illustration of the Messiah. Both were to be conquerors of Israel's enemies. Both were to be restorers of the Holy City.

6. Israel is again reminded of the greatness of God, and the weakness of dumb idols. 45:5-46:13.
7. Even great Babylon is as nothing in His sight. 47.
8. Israel will be redeemed by the Holy One of Israel, the Messiah, from all her oppressors. 48:1-51:23.
9. A vision of Jerusalem in the Kingdom age. 52:12.
10. A vision of the suffering and sacrifice of the Messiah. 52:13-53:12.

Note: This is the cry of the Nation when they see the Lord Jesus Christ. "They shall look upon Him whom they have pierced and they shall mourn."

11. The blessings of restored Israel. 54:1-56:8.
12. God's charge against Israel. 56:9-59:15.
13. The Deliverer out of Zion, the Messiah, who will not only deliver Israel, but through Israel, the Gentiles. 59:16-60:22.
14. A chapter with a parenthesis in it. 61:1-63:6.

Our Lord Jesus Christ in Luke 4:17-19 quotes from this chapter, but He closed His quotation from the 2nd verse with, "the acceptable year of the Lord." His first coming was not to declare "a day of vengeance of our God," or to look after "the mourners in Zion," or look after the building of the "old wastes," or to "raise up the

former desolations that they might repair the waste cities, the desolations of many generations." "The day of vengeance" is yet future. It is the "day of the Lord." (Isa. 2:12. Isa. 13:9-11. Isa. 24:21-23. Isa. 34:1-8. 2nd Thess. 1:7-9.) The rejection of Christ by Israel marked the beginning of a parenthesis in her history. She was cut off because of unbelief. She will be grafted in again. Rom. 11. Between her cutting off and her grafting in is a day of grace that the prophets did not see. It is the Church age. At the close of the Church age, the "day of vengeance" begins. Then follows the Kingdom of peace and blessing. 61:3-63:6.

15. Isaiah's prayer. 63:7-64:12.

(Notice that the speaker in verse 7 is not the speaker of verse 6.)

16. God's answer to Isaiah. 65:1-66:24.

(Read 65:1, in the light of Rom. 10:16-21.)

The eternal blessing of Israel is promised.

JEREMIAH

Theme: *All Who Will Live Godly, Shall Suffer Persecution*

He began his ministry in the reign of Josiah, king of Judah; about sixty years after the death of Isaiah. He foretold the captivity of Judah; saw his prophecy come true; was left in the Land with the poor, and those who were imported from other countries; escaped to Egypt, and ministered to his countrymen there.

I. *Jeremiah's call and commission.* 1:1-10.

1. Called and set apart before birth.

2. Commissioned to tell God's message, not his own.
3. Promised the presence of God.

II. *Jeremiah's ministry before the reign of Zedekiah.* 2 to 21.

1. First message to sinning Judah. 1:11-3:5.
2. Second message to sinning Judah. 3:6-6:30.
3. A message in the Temple gate. 7:1-10:25.
4. A message on the broken covenant. 11:1-12:17.
5. A message on the sign of the linen girdle. 13:1-27.
6. A message on the drought. 14:1-21.
7. A message from the sign of the unmarried prophet. 16:1-17:18.

Note: These seven messages are filled with rebuke, exhortation and warning. But the seventh message (verses 14-21) is filled with glorious hope for Israel, in the latter days.

8. A message concerning their Sabbath. 18:1-19:13.
9. Message in the court of the Lord's House. 19:14-20:18.

This message was interrupted with bitter persecution.

III. *Jeremiah's messages after the beginning of the reign of Zedekiah.*

After chapter 20:18, Nebuchadnezzar had visited Judah, had carried off the king, and the goodly vessels of the house of the Lord. He left Zedekiah upon the Throne, an uncle of king Coniah whom he took to Babylon. (See 2nd Kings 24:11-19.)

Zedekiah is now on the Throne, a vassal of Nebuchadnezzar, and the next message of Jeremiah is:

1. A message to Zedekiah. 21:1-22:30.

Note (1) Zedekiah had rebelled against the king of Babylon (2nd Chron. 36:11-14.) In this message, Jeremiah warns him that Judah will be taken to Babylon, and pronounces judgment upon the real king of Judah, now in Babylon.

(2) Zedekiah had no right to the Throne. He had been placed there by Nebuchadnezzar, who took the wicked Coniah, or Jehoiachin (2nd Kings 24:11-16) to Babylon. In this message we find a curse is placed on the royal line. If Joseph is the natural father of Jesus, this curse is on Jesus! (Matt. 1.)

2. A prophecy of future restoration and conversion of Israel. 23:1-40.

This is not concerning the return from the Babylonian captivity. It is yet to be fulfilled in the return of the twelve tribes to the Land. (Ezek. 37:21, 22.)

3. A prophecy that Israel will be scattered among all the kingdoms of the earth. 24.
4. A prophecy of seventy years' captivity in Babylon. 25. This is the message referred to in Dan. 9:2. It was received by Jeremiah, in the fourth year of the reign of Jehoiakim.
5. A second message received by Jeremiah in the reign of Jehoiakim. 26.
6. A third message received during the reign of Jehoiakim, and repeated to Zedekiah. 27 and 28.

Note: These messages that the prophet received in the days of Jehoiakim, he repeats to Zedekiah, and appeals to him to yield to the king of Babylon. (27:12.)

7. A letter from Jeremiah to the Jews that Nebuchadnezzar had already taken to Babylon. 29.

Note: God promises in verse 10 that He will visit them after seventy years and cause them to return to Palestine; but it is evident that this will not be the time of the fulfillment of all the glorious promises that He has made to Israel; for in verse 18, He says that they will be scattered among all the kingdoms of the earth.

8. The glorious return of all Israel to the Land. 30:1-31:40.

Note: (1) In chapter 30:3, the promise is for *Israel's* return, as well as Judah's.

(2) In 30:7, "the day of Jacob's trouble," is that time that precedes the second coming of Christ, after the Antichrist breaks his covenant with Israel in the Land. (Dan. 9:27. Matt. 24:15-22.)

(3) These prophecies shall be literally fulfilled. (31:35-37.)

9. Jeremiah's faith in God's covenant to restore Israel to their Land. 32.

10. Israel's glorious return, and the Davidic Kingdom of Christ. 33.

Both northern and southern kingdoms shall be again united under a King, who will be of the royal House of David.

11. Another warning to king Zedekiah. 34.

12. The Rechabites. The roll of a book. 25 and 36.

Note: These incidents in the experience of the prophet, during the reign of Jehoiakim, may have been spoken here for the encouragement of the

faithful, and as a warning to the unfaithful, during the reign of Zedekiah.

13. Another warning to King Zedekiah. 37; 38.
14. The final captivity of Judah. 39.

IV. *Jeremiah's messages in the Land, after the captivity.* 40:1-42:22. Nebuchadnezzar left many of the poor of Israel in the Land, and with them Jeremiah.

V. *Jeremiah's ministry in Egypt.* 43 and 44.

VI. *Jeremiah's prophecies concerning Gentile nations.* 45:1-51:64. There is a near and a far-away fulfillment of these prophecies against Gentile world-powers. The far-away fulfillment is the judgment of Gentile nations at the second coming of the Lord. (Matt. 25:32.)

VII. *A retrospect: the overthrow and captivity of Judah.* 52.

LAMENTATIONS OF JEREMIAH

Theme: *The Sorrow of a Chastening God*

Lamentation I. Jerusalem represented as a weeping widow, mourning in silence. 1. No rest. No pasture. No comfort.

Lamentation II. Jerusalem represented as covered with a cloud of God's anger. 2.

Lamentation III. Jerusalem represented by a weeping prophet. 3.

Lamentation IV. Jerusalem represented as gold—dimmed, changed and degraded. 4.

Lamentation V. Jerusalem represented as a suppliant, pleading with the Lord. 5.

Oh, the misery caused by the sins of God's people! Pray for the peace of Jerusalem!

EZEKIEL

Theme: *The Glory of the Lord*

Ezekiel was a captive in Babylon. He was taken on the occasion of Nebuchadnezzar's first attack on Jerusalem. False prophets had led some of these first captives in Babylon to believe that Jerusalem would not be destroyed and they would soon be restored to the City and the Land. (See Jer. 29.)

I. *The appearance to the prophet of "the Glory of the Lord."* 1:1-3:21.

Note: (1) "The Glory of the Lord," in the Old Testament, means the visible light shown between the cherubims, in the Most Holy Place, signifying the presence of God.

(2) There was a vision of God; a collapse of Ezekiel; a commission to service. (See Job 42:5, 6, 8. Joshua 5:13-15; 6:1, 2. Isa. 6.)

II. *The second appearance of the Glory of the Lord.* 3:22-7:27.

Note: (1) The prophet has a second collapse, and a renewed commission. This is God's order for the servant: a vision of God, a collapse of self, and a commission to service. Every servant of God needs a renewed commission for every new service!

(2) He prophesies of a coming siege. This is to take place on the occasion of Nebuchadnezzar's

army carrying the second installment of Judah to Babylon, with Zedekiah.

III. *The third appearance of the Glory of the Lord.* 8:1-33:21.

1. Destruction justified on the ground of Israel's sins. 8; 9; 10.
2. A promise of the return in the last days. 11:17-21.
3. The departure of the Glory of the Lord from Jerusalem. 11:22-25.
4. The lying prophets. 13; 14.
5. The wickedness of Jerusalem. 15; 16.
6. Prophecy against Zedekiah. 17.
7. Reasoning with Israel and her princes. 18; 19.
8. God's anger justified. 2; 21; 22.

Chapter 21:25-27 should be carefully studied. God orders the crown from the head of Zedekiah, and announces that He "will overturn, and overturn, and overturn, until He come whose right it is, and I will give it Him." That crown has not been on the head of any seed of David up to the present hour. Israel has not had a king on the Throne of David since. God will give the crown to Jesus Christ in due time! (Luke 1:30.)

9. God's awful charge against both Israel and Judah, and the judgment that must follow. 23; 24.
10. Prophecy against Israel's enemies. 25:1-32:32.
11. Warning to the house of Israel. 33:1-22.
12. The future of the house of Israel. 33:23-37:28. (See Deuteronomy 30:1-10.)

The explanation of 37:1-10 is in 37:11-14.

13. Prophecy against Gog. 38:1-39:29.
(See Zech. 12:1-4; 14:1-9. Matt. 24:14-30. Rev. 14:14-20. Rev. 20:7-9.)

IV. *Israel in the Land during the Kingdom of the Messiah.* 40 to end.
1. The future Temple and the coming back of the Glory. 40:1-47:12.
2. The new division of the Land. 47:13-48:29.
3. Jerusalem and its gates. 48:30-35. (See Rev. 21:10-27.)

DANIEL

Theme: *God's Judgment on World Ideals*

"The times of the Gentiles" described. The time in which Gentiles rule Israel, and Israel's Land. From the captivity of Judah by Babylon, until the setting up of the Kingdom of Heaven on earth, by Jesus Christ, the Son of David. Daniel, like Ezekiel, was taken a captive to Babylon on the first invasion by Nebuchadnezzar.

I. *World-customs judged.* 1.

II. *World-wisdom judged.* 2.
1. The failure of the worldly-wise.
2. "The secret of the Lord is with them that fear Him."
3. The vision was of five world-empires, and their relation to Israel. They were to come in the following order:
(1) Babylon. "The head of gold."
(2) Media-Persia. "The breast and arms of silver."
(3) Greece. "The belly and thighs of brass."

(4) Rome. "The legs of iron. The feet part of iron and part of clay."

(5) Jesus Christ. "The Stone cut out of the mountain."

III. *World-pride judged.* Chapters 3 and 4.

1. The attempt to unify religions by the worship of man.
2. "Man being in honor abideth not, he is like the beast of the field that perish."
3. This will be repeated by the Beast, the last head of Gentile world-dominion. Rev. 13:11-15; 19:20.

IV. *World-impiety judged.* 5.

The death of Belshazzar.

V. *Persecutors of the saints judged.* 6.

God will care for those who are true to him. The saints shall rule. Rev. 5:10.

VI. *World-nations judged.* 7, to the end.

1. Daniel's vision of four empires. 7. Babylon, Media-Persia, Greece, Rome. These four empires were to rule, in turn, Israel and the Land. The Scripture has been fulfilled, up to the time when the Roman empire is about to be divided into ten kingdoms. That has not yet happened. In the day when the Roman empire is revived, in the form of ten kingdoms, with the Antichrist as the ruler over them all, Jesus Christ, "the stone cut out of the mountain without hands," will destroy world-power, and set up His Kingdom on earth. To this all the prophets agree.
2. Vision of the Media-Persian and Grecian empires. The ram and goat. 8.

3. The "seventy weeks,"—"heptad." 9. A "week" here is a term of seven years. Seventy weeks is 490 years. At the end of 69 weeks, or 483 years, "Messiah would be cut off, having nothing." At this time a parenthesis in Israel's history began. God is not dealing with Israel in covenant relation, since Israel rejected their Messiah. The seventieth week is yet in the future. It will come after the Church is caught up (1st Thess. 4:13-18), and Israel is back in their Land, with a "remnant" true to Jehovah. Israel will be "grafted in again." Rom. 9, 10, 11.
4. Further prophecies concerning Gentile nations. 10 to close.

HOSEA

Theme: *Sin, Repentance, and Restoration*

A prophet to Israel. His ministry continued after the Assyrian captivity of the Northern kingdom. 2nd Kings 14:29. Israel is here pictured as Jehovah's adulterous wife, repudiated, but ultimately to be purified and restored.

I. *Israel's apostasy.* 1.
   1. God will have mercy upon Judah, but not upon the kingdom of the north. Israel 6, 7.
   2. Their trouble began with unfaithfulness.
   3. While God will no more have mercy upon the northern kingdom, He will some day bring all twelve tribes together, under one head. 10, 11.

II. *The chastisement of Israel.* 2.

1. God will cut off the things on which Israel depends. 1-13.
2. The chastening will bring Israel back to Jehovah.
3. God will restore to Israel the good things of the Land. 18, 23.

III. *The future Davidic Kingdom.* 3.

While according to the covenant with David (2nd Sam. 7:16. Psa. 89:33-37), he will always have a man to set upon his Throne, there will be a time when there would be no man on the Throne. There will be the heir to the Throne, ready to take the Throne, but it would not be in the plan of God to have the Throne occupied "until He comes, whose right it is."

IV. *God's charge against Israel, and the result of their sin.* 4, 5.

1. There was no truth, mercy, knowledge of God. Swearing, lying, killing, stealing, adultery, willful ignorance, wine and women, idolatry. This charge is not only against Israel, but against Judah also.
2. The result of their sin is the withdrawn face of Jehovah. 5. Chapter 5 closes with the announcement of Jehovah that He will withdraw until Israel confesses her sins and seeks His face once more.

V. *Israel's cry in the last days.* 6:1-3.

VI. *The response of Jehovah.* 6:5 to 14:9.

1. To chapter 13:8. Jehovah recounts the unfaithfulness of Israel. (Ephraim stands for all ten tribes.) Jehovah included Judah also in His complaint.

2. Chapters 13:9 to 14:9 announce the ultimate blessing of Israel in the future Kingdom.

JOEL

Theme: *The Day of the Lord*

I. *The plague of insects interpreted.* 1.
   1. The severe plague.
   2. A type of the coming "day of the Lord." "The day of the Lord" is that period of time from the return of the Lord in glory, to the new heavens and the new earth. Isa. 2:17, 20; 3:7, 18; 4:1, 2; 13:6, 9. Jer. 46:10. Mal. 4:5. 1st Cor. 5:5. 1st Thess. 5:2. 2nd Thess. 2:2. 2nd Pet. 3:10. "The day of the Lord" is at least one thousand years in duration. Rev. 20:4.

II. *Some things that will happen in the day of the Lord.* 2:1 to end.
   1. Gentile armies at Armageddon. 2:1-10. (See Rev. 16:14-16.)
   2. The Lord's army at Armageddon. 2:11. (See Rev. 19:11-21.)
   3. The repentance of Israel in the Land. 2:12-17.
   4. The Lord's promise of safety and blessing. 2:18-27.
   5. The promise of the Holy Spirit. 2:28, 29. The Spirit was poured out on the day of Pentecost, but not as a complete fulfillment of this promise. Israel rejected the Lord. The Gentile believers came into salvation through her fall. (Rom. 11.) The *great* outpouring on Israel is future. (Ezek. 36:22-33.)

6. Signs preceding the second coming of Christ. 2:30-32.
7. The return of Israel to Jerusalem. 3:1.
8. The judgment of the nations. 3:2-16. (See Matt. 25.)
9. Blessing in the Kingdom. 3:17-21.

All this is to take place *at the beginning* of "the day of the Lord."

AMOS

Theme: *National Sin Means National Judgment*

A contemporary with Hosea, but prophesied to Israel, the *rebellious kingdom.* (2nd Kings 14:23-26.)

I. *Judgment on nations surrounding Israel.* 1 and 2.

Though sent to the Northern Kingdom, he includes Judah in his message.

II. *Jehovah's controversy:* 3:1-6, 14.
   1. With the whole family of Israel. 3:1-8.
   2. With the Northern Kingdom. Three discourses, each begins with "Hear." Each dispels the fond idea, held by Israel in her national pride, that no harm could happen to the favored Nation.
   3. The very sacrifices and feasts became abominations.

III. *Jehovah's judgments.* 7 to 9:10.
   1. Grasshoppers.
   2. Fire.
   3. Plumb-line.
   4. Summer-fruit.
   5. Dispersion. (See Deut. 28:63-68, to 19:5.)

IV. *Future Kingdom blessings:* 9:11, 15.
1. Davidic Kingdom. 9:11-12.
2. Blessing in "the Land." 9:13-15.

"The Tabernacle of David" will be restored. Acts 15:16, 17. Israel shall be restored to her Land, and shall prosper. Israel shall not be taken from her Land again. 9:15.

OBADIAH

Theme: *Danger of Mistreating Israel*

Written for all Israel.

I. *The humiliation of Edom.* 1-9.
God will judge the enemies of *His people.*

II. *The crime of Edom.* 10-14.
See Num. 20:14-21, Psa. 137:7, Ezek. 24:5.

III. *The doom of Edom, in "the Day of the Lord."* 15-16.

IV. *The Kingdom and Edom.* 17-21.

JONAH

Theme: *God Is the God of the Gentiles Also*

A bigoted Jew, unwilling to testify to Gentiles. He was a Prophet in Israel. 2nd Kings 14:25.

I. *The prophet's commission.* 1:1-2.
To Nineveh, a city with a population of 600,000.

II. *Disobedience.* 1:3-17.
1. He said "No" to God.
2. Swallowed by a great, prepared fish.
3. His prayer.

III. *His second commission.* 3-4.
   1. Obedience.
   2. Displeased at the repentance of Nineveh.
   3. Reprimanded.

   Note: 1. Jonah was a type of Christ in His Death, burial, and resurrection. "As Jonah was three days and three nights in the belly of the whale, so shall the Son of Man be three days and three nights in the heart of the earth."
   2. Jonah is also a type of Israel. Swallowed by the Nations, they will yet give her up, she will find herself and become a blessing.

MICAH

Theme: *God's Hatred of Sin, and Delight in Pardoning*

A prophet to Israel, but living in Judah, during the days of Isaiah.

I. *Denunciation.* 1-3.
   1. Cause of judgment.
   2. Destruction of Samaria, the capital of Israel.
   3. Invasion of Judah.
   4. Destruction foretold.

II. *Consolation.* 4-5.
   1. The coming kingdom—*supreme, universal, peaceful, prosperous.*
   2. All Israel gathered to Zion.
   3. Opposing nations destroyed.
   4. All blessings shall come through Jesus Christ. 5: 1-3.
   5. Israel's future glory. 5: 4-15.

III. *Pleading.* 6-7 : 1-6.

1. God requires spiritual worship and service.
2. Sin and evil denounced and judged.

In verse 8, he speaks of God's requirement, but not of God's gift. "The gift of righteousness and life must be had *before* we can meet His requirements."

IV. *The song of redeemed Israel.* 7 : 7-20.

Jerusalem shall become the political and religious center of the world. God will have compassion upon Israel.

NAHUM

Theme : *Judgment for Apostasy*

Prophesied during the days of Hezekiah of Judah.

Against Nineveh, about 150 years after Jonah.

Nineveh had apostatized from God. Less than 100 years later, this prophecy was fulfilled, and Nineveh was destroyed.

I. *The Holiness of Jehovah.* 1.

1. God deals with men consistently, with His attributes.
2. Nineveh's name to be blotted out.
3. A warning to Judah.

II. *The picture of Nineveh's siege, fall, and desolation.* 2.

III. *Because Nineveh sowed, she must reap.* 3.

Judah's enemies shall be cut off.

HABAKKUK

Theme: *God's Consistency with Himself, in View of Permitted Evil*

To Judah, in the days of Josiah, the King. (2nd Kings 22:1-23:30.)

A conversation with God.

I. *First conversation.* 1:1-11.
   1. The prophet's perplexity at:
      (1) God's neglect of his prayer.
      (2) God's apparent indifference to sin and suffering.
   2. God's reply: God will use the Chaldeans to reprove Israel.

II. *Second conversation.* 1:12-2:20.
   1. The prophet's perplexity over the question: How can a good God chasten Israel with a worse nation?
   2. God's reply: Those counted righteous through faith will be delivered. Five woes against the Chaldeans.

III. *The prophet's difficulties are solved, and he praises God.*

In verses 17 and 18, he makes a pulpit out of his circumstances!

ZEPHANIAH

Theme: *Judgment and Blessing*

I. *Coming judgment on Judah.* 1:1-18.
II. *Judgment on Judah's enemies.* 2.

III. *Judah's sin.* 3:1-8.
IV. *Future Kingdom blessings.* 3:9-20.
In no sense can this mean the New Testament Church!

HAGGAI

Theme: *The Preëminent Importance of the Work of the Lord*

This was written to those who returned after the 70 years' captivity in Babylon. It should be read along with Ezra and Nehemiah.

I. *A rebuke for not finishing the House of the Lord.* 1:1-11.
(Read Ezra 4:23, 24.)
II. *Encouragement and its effect.* 1:12-2:9.
"I will be with thee, saith the Lord." "And they came and did the work."
III. *The chastening of the Lord.* 2:10-2:19.
1. The impurity of the Priests.
2. The lack of interest in the people.
IV. *Destruction of Gentile world-power.* 2:20-23.
Zerubbabel represented the royal line, and the coming King.

ZECHARIAH

Theme: *The Coming Glory of Israel*

Prophesied after the captivity. Contemporary with Haggai.

I. *Symbolic visions in the light of Israel's hope.* 1:1-6:15.

II. *Prayer unanswered because of insincerity.* 7:1-14.

III. *God's purpose to bless all Israel in the future Kingdom.* 8:1-23.

1. He will dwell in Jerusalem.
2. He will bring Israel back to the Land.
3. Israel will be prosperous in the Land.
4. Both Israel and Judah will dwell together in the Land and be a blessing.
5. Jerusalem will be the religious center of the earth.

IV. *God's judgment upon surrounding cities.* 9:1-8.

V. *The Lord and Saviour Jesus Christ is the King.* 9:9.

The fickle multitude so declared, and Christ accepted their declaration as the truth. (Matt. 21:1-10.)

VI. *The blessings of the Kingdom of Christ.* 9:10-14:21.

1. The extent of His dominion.
2. Abundant rain shall come to the Land.
3. The great pouring out of the Spirit on Israel.
4. A revelation to Israel of the sacrifice of the Messiah.
5. Physical changes in Palestine.
6. The Kingdom will be on this earth.
7. Jerusalem will be the center of worship.

This is in no sense the New Testament Church!

MALACHI

Theme: *Hope in the Midst of Darkness*

The last of the prophets to the restored remnant of Israel in the Land.

I. *Israel's blindness.* The blindness of apostasy.
   1. God says: "I have loved you." Israel says: "Wherein?"
   2. God says: "Ye despise My name." Israel says: "Wherein?"
   3. God says: "Ye have polluted bread upon Mine altar." Israel says: "Wherein?"
   4. God says: "Ye have wearied the Lord with your words." Israel says: "Wherein?"
   5. God says: "Return unto Me." Israel says: "Wherein?"
   6. God says: "Ye have robbed Me." Israel says: "Wherein?"

II. *The sins of the remnant in the Land.*
   1. The Priests. They were irreverent. They offered to God what they would not offer the governor. They refused to work except for gain. They were an utter failure.
   2. The People. They were guilty of sins against one another. They were guilty of sins against God and the family.

III. *A message of hope.* 3 and 4.
   1. John Baptist shall come.
   2. The Lord shall come.
   3. "The Day of the Lord" shall come.
   4. Elijah shall come.

Questions on the books of expectation:

1. Have you definitely placed each prophet in his time in the history of Israel, with reference to the captivities?
2. Name the prophets that prophesied before the exile. During the exile. After the exile.
3. What is the interpretation of the dreams in the 2nd and 7th chapters of Daniel?
4. Explain the vision of the seventy weeks in the 9th chapter of Daniel.
5. What were the difficulties of the returned captives, and with what visions did the prophets encourage them?
6. If the four Gentile world-powers, Babylonia, Persia, Greece and Rome, were literal empires, established here on earth, with what consistency may it be said that the Messiah's Kingdom will not be a literal, temporal Kingdom?
7. Does Malachi refer to the first coming of Christ, or the second coming, in Malachi 4:2?
8. Could it be possible that the return from the Babylonian captivity was a fulfillment of all the glorious promises held out before Israel in captivity?
9. Could it be possible that the New Testament Church has inherited all these glorious predictions to Israel, and that God is through with Israel forever?
10. Write a three-hundred-word history of Israel during the period that followed Malachi.

BETWEEN THE TESTAMENTS AND THE BOOKS OF MANIFESTATION

Between the Testaments

There were four hundred years of silence between Malachi and the birth of Jesus Christ. Israel is now under the dominion of the Roman Empire, the fourth world-empire, according to the prophet Daniel. No man of the House of David has been allowed to sit on the Throne. The Throne has been without an occupant for over six hundred years.

The Bible student should become familiar with this important period in the history of Israel and the world. There is a little book published by H. A. Ironsides, called "Four Hundred Silent Years," that will give you the desired information.

Herod was not a king of Israel, but a little "kinglet," appointed governor of Judea by the Emperor of Rome. The man who had the throne-rights of the House of David was Joseph, the carpenter, who became the husband of Mary. (Matthew the first chapter.) There was a curse on this royal line since the days of Coniah. (Jer. 22:24-30, 36:30-31.)

But God's covenants cannot be broken! The first verse of the first book in the New Testament is an assurance that God cannot forget His covenants. "The book of the generation of Jesus Christ, the son of David, the son of Abraham." Two covenants are out that have not been fulfilled: The covenants with David and Abraham. God is beginning to move toward their fulfillment. The cove-

nant with David was, that he would always have a man to sit upon his Throne. Not that there would always be a man *on* the Throne, but always a man with throne-rights.

When God broke the silence of four hundred years, He spoke to Mary, a virgin, of the line from David, through Nathan, Solomon's brother. (Luke 3:31) Let it be borne in mind that Mary was not of the seed of Coniah. There was no curse on her seed! To Mary, God said: "Fear not, Mary, for thou hast found favor with God. And, behold, thou shalt conceive in thy womb, and shalt bring forth a son, and shalt call His name Jesus. He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto Him the Throne of His Father David: and He shall reign over the house of Jacob forever, and of His kingdom there shall be no end." Luke 1:30-33.

God's covenant with David was the promise of a king to sit upon his Throne forever. God's covenant with Abraham was that through him all the families of the earth would be blest. David's son was a King. Abraham's son was a Sacrifice. Matthew begins with the birth of the King, and closes with the offering of the Sacrifice.

MATTHEW

Theme: *The Gospel of the King, and the Sacrifice*

"The Branch unto David." Jer. 33:15. Especially written for Israel. Old Testament extensively quoted, but not explained. The word "kingdom" is used 55 times. Matthew records the presentation of the King to

the Nation of Israel. She rejects her king, and He becomes the Sacrifice.

I. *The Birth of Jesus Christ.*

1. The royal house. 1:1-25.
   This is the genealogy of Joseph, the legal heir of David's Throne. (The genealogy of Jesus Christ is in the third chapter of Luke.) If one denies the virgin birth of Jesus Christ, the curse of Coniah (Jer. 22:24-30) rests on Him!
2. The visit of the wise men. 2:1-12.
   The world was expecting a king. With all the prophecies that had been made to Israel, neither the world nor Israel could be criticized for expecting a king who would rule the earth from David's Throne! Jer. 23:3-6, 30:8-10, 33:14-16, 25, 26. Ezek. 37:21. Isa. 9:7. Hosea 3:4, 5.
3. The flight into Egypt. 2:13-18.
4. The return to Nazareth. 2:19-23.

II. *The forerunner of the King.* 3:1-17.

1. John Baptist's ministry to Israel. 3:1-12.
   Let it be remembered that John Baptist was an Old Testament prophet. He never belonged to the New Testament Church. No teaching came through John Baptist to the Church.
2. John Baptist baptizes Jesus Christ. 3:13-15.
3. The testimony of the Father to the Son. 3:16-17.

III. *The testing of the King, as "The Last Adam."* 4:1-11.

"The first Adam" was tested in a beautiful garden, "the Last Adam," in the wilderness. Their temptations

were much alike. Jesus Christ, "the Last Adam," won the victory. (For the two Adams, see 1st Cor. 15:22, 45, 49. Rom. 5:15-21.)

IV. *The proclamation of the King.* 4:14-7:29.

1. The ministry in Northern Palestine. 4:12-25.
2. Ministry to His followers. Laws for the righteous government of the earth. 5:1-7:29.

V. *Ministry of the King.* 8:1-11:30.

Chapters 8 and 9 record a series of miracles, illustrating what the King will do, when He cleanses this earth from the results of sin. Chapter 10 records the sending out of His disciples to inform Israel that their King had arrived. Chapter 11 closes with a great invitation to trust Him.

VI. *The rejection of the King.* Chapters 12:1 to 20:34.

This section is filled with controversy by the leaders. Chapter 13 pictures the condition of the earth-rule of Jesus Christ during His absence. There is no bright picture here of a converted world. The tares are mixed with the wheat until the "harvest." Leaven is always a type of sin. The Spirit never uses leaven as a type of anything that is good.

Chapter 16:13-20 is a prophecy of the New Testament Church, not at that time established, and a special promise to His disciples of preëminence during the Kingdom-age. The twelve disciples have never had the keys of the Kingdom of heaven. This preëminence shall be when they sit on twelve thrones judging the twelve tribes of Israel. Chapter 19:28.

VII. *The triumphal entry of the King.* Chapters 21 and 25 inclusive. He claims the throne-rights of David. His authority is questioned. A bitter controversy fol-

lows. He bids farewell to Jerusalem until He comes again. He delivers His Mount Olivet discourse in which He foretells the condition of the world from His ascension to His coming back in glory to judge the nations as to their treatment of His "brethren." This is not the judgment of the White Throne, which is the judgment of the wicked dead. Neither is it the judgment seat of Christ (2nd Cor. 5:10), which is a judgment of saints according to their works. It is the judgment of Gentile nations.

VIII. *The death and resurrection of the King.* Chapter 26 to the end.

1. Slain because He claimed to be the King of Israel.
2. Raised because He was the King. (See Acts 2:30-36.)

The ascension of Christ is not recorded in Matthew. The last time Israel saw Him He was on the Mount of Olives. The next time Israel shall see Him He will be on the Mount of Olives. Zech. 14:4.

MARK

Theme: *The Servant of Jehovah.* "My Servant, the "Branch." Zech. 3:8.

Specially adapted to the Roman mind. All reference to the Old Testament prophets omitted. It vibrates with energy, power, movement, conquest. The key-verse is 10:45. "The Son of Man came not to be ministered unto, but to minister and to give His life a ransom for many."

I. *The manifestation of the Servant.* 1:1-11.

1. The ministry of John Baptist to Israel. (Not to the Church.)
2. His baptism by John was not Christian water baptism.
3. John Baptist was a prophet of Israel.
4. Jesus Christ had a new experience for one baptized by John, for none of all whom John baptized had ever had the Holy Spirit rest upon them. Christian water baptism is an outward sign of an inward work of grace. That inward work of grace is the baptism of the Spirit into the body of Christ.

II. *The fidelity of the Servant.* 1:12-13.

As the "Last Adam," His environment was inferior to that of the first Adam, but He was loyal to His Father, to Himself and to the race.

III. *The work of the Servant.* 1:14-13:37.

1. His wisdom was displayed in His selecting and setting others to work. 1:14-20; 2:13, 14; 3:14-19; 4:7-13.
2. He was a Servant with authority. He had power over demons, elements, death, and in His teaching. 1:21-28; 4:35-41; 5:1-43; 6:47-51; 9:14-29.
3. He was a compassionate Servant. 1:29-34; 1:40-45; 5:41; 6:34; 7:2.
4. He was a praying Servant. 1:35; 6:46; 14:32-41.
5. He was a self-denying Servant. 3:20; 6:31.
6. He was a Servant-King. He was not man's Servant, but Jehovah's. 11:1-33.

7. As Jehovah's Servant, He demanded service from others. 12:1-44.
8. He was a Servant-Prophet. As Servant He knew the mind of God and the purposes of God. He knew that He had not finished His complete work as a Servant when He ascended to the right hand of God. He is coming back. 13:1-37.

IV. *The Servant obedient unto death.* Chapters 14 and 15.

His service was up to the last hour. He never served Himself!

V. *The risen Servant working with His followers.* 16:1-20.

LUKE

Theme: *The Gospel of the Son of Man.* Exceptionally fitted to the Greek mind, presenting the perfect, ideal Man. "The Man whose name is The Branch." Zech. 6:12.

The name, "Son of Man," used 31 times in Matthew, 14 times in Mark, 26 times in Luke, and 11 times in John, is the name our Lord Jesus Christ used when speaking of Himself. He was deity, equal with the Father and the Spirit. He took upon Himself the form of a servant and was made in the likeness of men. Phil. 2. His condecension was in His becoming Son of Man. His exaltation spoken of in Phil. 2:9-11, and Rev. 5:8-14, is not the exaltation of the Son of God, but the Son of Man, "the Lion of the tribe of Judah." The term has to do with His relationship to the earth and man.

When Paul said, "We have known Christ after the flesh, yet now know we Him no more," he did not mean that the people dwelling on the earth at some future time would not know Him after the flesh. Only while He is dealing with the earth is He known as the Son of Man. When He comes again to earth He will be known as Son of Man. There are only two instances where the term is applied to our Lord after His ascension. Stephen, Acts 7:56 and John, Rev. 1:13; 14:14. These two men saw Him in glory, but in His official relationship to the earth. This title asserts His absolute identification with our race. It asserts His absolute authority over all flesh. But the absolute relation to the world, which He claims for Himself, demands an absolute relation to God. As Israel's and the World's King, He is the Son of Man, but He is not now dealing with the world as its King, but as Son of God. This is not the age of the Son of Man. The message of the Church is the Gospel of the Son of God. The Church is not looking for the return of the Son of Man, but the Son of God. The Church shall return with the Son of Man after she has been taken up and glorified by the Son of God. Note that in John 14 He links Himself with deity when He speaks of coming for His saints.

With this in mind, study the message of Luke.

I. *The Son of Man in Human Relationships.* Chapters 1 and 3 inclusive. "Made like unto His brethren."
   1. His descent from Adam.
   2. His blood relations.
   3. His Davidic genealogy through Nathan. (Not Solomon.)
   4. The promise of the Throne of David. 1:30-33.

II. *The Son of Man "Tempted Like As We Are."* 4:1-13.

"The Devil challenged the first Adam and spoiled him. The second Adam challenged the Devil and vanquished him." The first Adam involved the race in his defeat. The second Adam included the believer in His victory.

III. *The Ministry of The Son of Man.* 4:14 to 19:27.

1. Interested in the whole race. 2:31, 32.
2. He entered into sympathy with all. "Touched with a feeling of our infirmities." The fallen, the bereaved, the despondent, the diseased.
3. His ministry was dependent on God. 5:16; 6:12; 9:28-39; 11:1, 2.

IV. *The Kingship of The Son of Man.* 19:28 to 21:38.

"He shall reign until He has put all His enemies under His feet."

1. He claims the Kingship. 19:28-44.
2. His authority is questioned.
3. Prophetic utterances.
   (1) The destruction of Jerusalem. Notice the difference between this and the Olivet discourse in Matthew. (Matt. 24.) Here we have the destruction of Jerusalem as foretold by Titus. Matthew omits this and speaks of the last days.
   (2) The return of the Lord.

V. *The Sacrifice of The Son of Man.* Chapters 22 and 23.

"To give His life a ransom for many."

It was a substitutionary sacrifice.

VI. *The Son of Man in Resurrection and Ascension Glory.* 24.

"I see the heavens opened and the Son of Man standing on the right hand of God."

1. He is still a Man!
2. Emmaus.
3. The story of the eleven disciples.
4. The great commission.
5. The ascension.
6. The return of the disciples, and the only authorized "tarry meeting" that was ever held.

JOHN

Theme: *The Gospel of The Son of God.* "The Branch of Jehovah." Isa. 4:2.

An appeal to all, that they might believe and have life. 20:31.

I. *The eternal Son of God.* 1:1-5.
   1. His pre-incarnation work.
   2. His incarnation. "Who was rich, yet for our sakes became poor." If Jesus Christ was only a man, when was He rich?

II. *Revealed as Son of God by His deeds and words.* 1:6-11:57.

Testimony of many witnesses as to His deity:

1. John Baptist. 1:34; 5:23-25.
2. Nathaniel. 1:49.
3. His disciples on the occasion of His first miracle. 2:11.
4. Numerous miracles. 5:9.
5. Nicodemus. "A teacher from God."
6. The Samaritan woman. 4:29.
7. The Samaritans. 4:49.

8. The nobleman. 4:53.
9. His own testimony. 5:17, 18; 6:35; 8:12-58; 10:9-11; 10:30; 11:25; 14:6.
10. The Father. 5:36, 37.
11. The miracle of the loaves. 6:14.
12. Simon Peter. 6:69.
13. The man born blind. 9:35-38.
14. The raising of Lazarus from the dead. 11.

III. *The Son of God reveals Himself more fully to His own.* 12:1-17:26.

Rejected by the Jews, He speaks no more openly, but makes a fuller revelation of Himself to His own followers. He manifests Himself to His disciples in:

1. The last Passover preparation.
2. The washing of feet.
3. The betrayal foretold.
4. The Comforter promised. "I will send."
5. The promise of the Spirit to testify of Him.
6. The warning.
7. The prayer of intercession.

In all these incidents He revealed His deity.

IV. *The Son of God slain.* Chapters 18 and 19.

1. Forsaken.
2. Trial.
3. His death.

He was slain because He claimed to be the Son of God.

V. *"Proved to be the Son of God by the resurrection from the dead."* Chapter 20. (Note the testimony of Thomas. 20:28.)

VI. *The Son of God the Master of life and service.* Chapter 21.

"Be good shepherds until I return."

Note: 1. John was written a long time after the

first three Gospels. The first three are called "Synoptics," which means "a view together." They set forth the same general view of the story of Jesus Christ. John's Gospel was written a generation later and was written to the Church composed of believers from all nations.

2. All four Gospels were written after Pentecost, and the coming of the Holy Spirit. How the Spirit restrains the writers! No one mentions the Holy Spirit as already come, but faithfully do they tell the story up to the time of the Spirit's advent. A proof of inspiration! If we had been writing the story of Pentecost after the day of Pentecost, we would have told all about it.
3. The Bible student should keep in mind the time of writing of each of the four Gospels. No reason has been given for discrediting the traditional dates. Matthew wrote his Gospel about the year 37 A.D., Mark, about 57 to 60 A.D.; Luke, about 63 to 65 A.D.; John, about 85 to 90 A.D.

If Matthew wrote his Gospel in A.D. 37, he wrote it before the Gospel was given to the Gentiles in the home of Cornelius about A.D. 41. This gives emphasis to the fact that Matthew was written specially for Israel.

If Mark was written before A.D. 60, that Gospel was written before the Epistle to the Romans, and before Paul had written his revelation concerning the mystery of the Church. Eph. 3.

If Luke wrote after 63 A.D., the Acts must have been written shortly after, for this second epistle to Theophilus was written about A.D. 65.

If John was written in A.D. 90, that Gospel was written about the same time as his Epistles.

Questions on the Books of Manifestation

1. What are the themes of Matthew, Mark, Luke, John?
2. What are the traditional dates of the Gospels?
3. To what nation did Jesus present Himself as their Messiah?
4. Name all the passages in the Gospels that present a clear statement of the Gospel of Grace.
5. What references do we find in the Gospels to the New Testament Church?
6. What is the difference between the Church and the Kingdom?
7. What is the difference between the genealogy of Matthew the first chapter and that of Luke the third chapter?
8. What is the Bible meaning of "leaven"?
9. Was the attitude of Christ toward false teachers the same as His attitude to sinners overtaken by sin?
10. Give John's argument in full for the deity of Christ.

THE BOOK OF TRANSITION

The Acts

Theme: *What Jesus, by the Holy Spirit, Continued To Do After His Ascension*

A continuation of Luke by the same human author.

I. *The resurrection ministry of Jesus Christ.* 1:1-2:6.

Jesus Christ was forty days with His disciples, speaking about the things of the Kingdom of God. The conversation was not about the Church. They knew nothing about the New Testament Church. They were expecting a restoration of the Davidic kingdom. One thing remained in the minds of the disciples unanswered: "Wilt Thou at this time restore the kingdom to Israel?" That was a legitimate question. Israel had not had a king on the Throne of David for six hundred years. God had promised a return of the king and the Kingdom. Hosea 3:4, 5. The answer of our Lord to their question was an admission that their question was a legitimate one: "It is not for you to know the time."

Then followed the commission, the promise of His return, and the ten days of waiting after His ascension. We cannot imagine ourselves in the position of these disciples. Their Lord had gone into the glory, and the Holy Spirit had not yet come! Thank God, we are not asked to even try to imagine ourselves in their condition! They were in the will of God. That was enough. This is history, not Church doctrine, or practice.

II. *The Lord at work in Jerusalem.* 2:1-7:60.

1. The baptism and filling of the Spirit. A distinction should be made between the baptism and the filling of the Spirit. (If God has made a distinction, why should we not? The disciples on the day of Pentecost were both baptized and filled. They were filled many times afterward, but never baptized again. All believers are baptized with the Spirit. "For by one Spirit we are all baptized into one body." 1st Cor. 12:13. We are never told to seek the baptism of the Holy Spirit. We are told to "be filled with the Spirit," to walk in the Spirit," not to "grieve" or "quench" the Spirit, but there is no command to be baptized with the Spirit. (To tarry for the Spirit is to insult Him! He is here!)
2. Peter's sermon on the day of Pentecost was to Israel and to Israel alone. His audience was composed of people who had come to the feast of Pentecost at Jerusalem.
3. The Spirit was poured out upon Israel, a partial fulfillment of Joel 2:28 to 3:21.
4. The New Testament Church. 2:42-3:11.
   a. The New Testament Church is a company of believers, united to Christ, and to each other, by the baptism of the Holy Spirit.
   b. The headquarters of the early Church was the Temple. Verse 46.
   c. It was, perhaps, in the Temple that the Holy Spirit first fell upon them.
   d. "The Lord added to the Church." No one is added that the Lord does not add!

e. Wonders, signs, healings, were done by the Apostles. These sign-gifts were given to the early Church before it was given a written revelation. After the revelation of the New Testament was all in, the sign-gifts disappeared. (See 1st Cor. 15:8.) Sign-gifts were appealing to Israel, and they are now working with Israel. There are no sign-gifts mentioned in Ephesians, where the Church and its mission are more fully revealed.

5. Peter's second address to Israel. 3:12-26.
   a. Subject: "The Two Covenants Must Be Fulfilled." The covenant with Abraham involved the sacrifice of Christ. The covenant with David involved the coming back of Christ to rule. Verses 20 and 21 tell of His coming back to fulfill "the things which God hath spoken by the mouth of His holy prophets." This will take place at the time of Israel's "conversion" and "refreshing." (Ezek. 36:24-31.)
6. The Church persecuted. 4:1-8:3.
   a. They were persecuted for preaching the resurrection.
   b. They were persecuted for preaching in the name of Jesus.
   c. In the midst of persecution they were filled with the Holy Spirit. Faithfulness to God and His Word is always so blest!
   d. A Spirit-filled Church means "a backdoor revival." There is no room for an Ananias or

Sapphira in a Spirit-filled Church. 4:32-5:11.

e. The power of a Spirit-filled Church. 5:12-6:8.

7. Stephen's address to Israel. 6:8-8:3.
   a. Nothing in this address for a Gentile.
   b. He charges both them and their fathers with unfaithfulness to God.
   c. In his death he testifies to the presence of the living Jesus Christ on the right hand of God.

III. *The Lord at work in Judea and Samaria.* 8:4-9:42.

1. The ministry of Philip.
   a. Philip was not an Apostle.
   b. His "converts" were not all true believers.
   c. The gift of the Spirit by the laying on of hands seemed to be confined at that time to the Apostles. The Church has no Apostles now. The gift is to all believers.
   d. Philip's ministry to the Ethiopian. The Ethiopian belonged to Israel, as he had been up to Jerusalem to worship.
2. The conversion of Paul.
3. The "signs following": The healing of Æneas, and the raising of Dorcas from the dead were complete. When God performs a miracle, there is no question about its genuineness. There was no demand upon the faith of either of these. It was the faith of Peter.

IV. *The Lord at work unto the "uttermost parts."* 10:1-28:31.

1. The first Gentiles receive the Gospel. 10:1-11:30.
   a. Perhaps eight years after Pentecost. Matthew's Gospel had been written.
   b. There was no "tarrying" for the Holy Spirit, because He was already here. He never went away after the day of Pentecost.
   c. Ministry to the Gentiles vindicated.
2. Persecution.
3. Paul's first missionary journey. 13:1-14:28. Barnabas.
   a. The call to Antioch.
   b. The work in Cyprus.
   c. The journey to Asia Minor.
   d. The arrival at Antioch in Pisidia.
   e. Paul's discourse in the synagogue.
   f. The work at Antioch.
   g. The work at Iconium.
   h. The work at Lystra.
   i. The churches re-visited.
   j. The return to Antioch.
4. The council at Jerusalem. 15:1-35.
   a. Question at issue: Can one be saved without circumcision, and the keeping of the law of Moses?
   b. Read Gal. 2:11-14.
   c. The address of Peter.
   d. The testimony of Barnabas and Paul.
   e. The address of James, and the decision.
   f. The return to Antioch.
5. Paul's second missionary journey. 15:36-18:22. Silas.

a. The dissension of Paul and Barnabas.
b. Churches re-visited.
c. The call to Macedonia.
d. The work in Philippi.
e. Experiences in Thessalonica.
f. The work in Berea.
g. Paul at Athens.
h. Paul at Corinth.
i. Paul at Corinth.
j. Return to Antioch.

6. Paul's third missionary journey. 18:23-21:17.
   a. Departure from Antioch and results.
   b. Apollos at Ephesus.
   c. Two years at Ephesus.
   d. The close of the work at Ephesus.
   e. Visit to Greece.
   f. Stay at Troas.
   g. Journey towards Jerusalem.
   h. Address at Miletus.
   i. Journey to Jerusalem.
7. Paul's stay and imprisonment at Jerusalem. 21:18-23:30.
   a. The Judaistic Christians.
   b. The non-Christian Jews.
   c. The Roman authorities.
   d. Paul's defense.
   e. Attitude of the Jews.
   f. Attitude of the authorities.
   g. Paul before the Jewish Council.
   h. Paul encouraged by the Lord.
   i. The conspiracy of the Jews.
   j. Paul's removal to Cæsarea.

8. Paul's imprisonment at Cæsarea. 23:31-26:32.
   a. Trial before Felix.
   b. Interview with Felix.
   c. Second trial before Felix.
   d. Festus and Agrippa.
   e. Paul's defense.
   f. The result.
9. Paul's journey to Rome, and his imprisonment. 27:1-28:31.
   a. Experiences.
   b. The storm.
   c. The intervention of Paul.
   d. The wreck and landing.
   e. Stay at Melita.
   f. Continued voyage and arrival at Rome.
   g. Paul and the Jews at Rome.
   h. The two years' imprisonment.
   i. The rejection of the Gospel by Israel, and Paul's turning to the Gentiles.

Note: 1. The student should become familiar with these three journeys, and the trip to Rome. Study the map. Give special study to the places visited, to which, and from which, Paul wrote epistles.

2. This is a transition period. At the beginning of the Acts God is dealing only with Israel, the chosen nation. In the closing part of Acts, God is turning Paul away from the nation that has not only rejected their Messiah, but has also resisted the Holy Spirit by rejecting the Gospel. Israel is "cut off" because of unbelief. Rom. 11.

Questions on the Book of Transition

1. Name the three divisions of the book of Acts.
2. What is "the baptism of the Holy Spirit"? Should we tarry for Him?
3. What is the "filling" of the Holy Spirit? How obtained?
4. Give seven events in order of the Lord at work in Jerusalem.
5. Who was Philip, and what was his ministry?
6. About how long after Pentecost was the Gospel preached to the Gentiles?
7. What was the decision of the Council at Jerusalem?
8. Trace each of Paul's three missionary journeys, and give the important happenings at each city he visited.
9. Give incidents of his voyage to Rome.
10. When was Israel "cut off"? Why?

THE BOOKS OF REALIZATION

Theme: *The Method and Result of Justification by Faith*

God's answer to the age-long question: "How can man be just before God?"

I. *Introduction.* 1:1-17.

1. "I am a debtor."
2. "I am ready" to fulfill the obligation.
3. "I am not ashamed" of the message.

Because, it reveals what the sinner needs, and what the sinner may have on the simple ground of faith: *"A righteousness from God."* "God's righteousness is that righteousness which His righteousness requireth Him to require, and which He Himself has provided in His Son, Jesus Christ."

II. *The universal need.* 1:18-3:20.

1. How the Gentiles got away from God, and the result of their folly.
   a. When they knew Him, they did not glorify Him.
   b. They were unthankful.
   c. They became vain in their reasonings.
   d. In their egotistical wisdom they became fools.
   e. They changed the glory of God to that of man and beasts. Result: God gave them up, and allowed them to do what they determined to do.

2. The Jew stands equally guilty.
   a. He knew the will of God.
   b. He refused to do the will of God.
   c. His example caused the name of God to be blasphemed.
   d. His advantage worked his greater condemnation.
3. God's final verdict upon the whole world.
   All men are guilty, "and every mouth is stopped."

III. *What God Has Done Through His Son Jesus Christ, by The Holy Spirit.* 3:21-8:39.
1. He has revealed a righteousness of God, without the Law.
   a. This righteousness is Jesus Christ, who made a propitiatory sacrifice for the sinner.
   b. This righteousness cannot be received by works.
   c. This righteousness may be appropriated by faith.
   d. The appropriation of this righteousness allows God to be just, while He justifies.
   e. This righteousness is so easy to appropriate that there can be no boasting on the part of the receiver.
   f. This righteousness establishes the Law.
2. He illustrates justification by faith. 4:1-25.
   a. Abraham was justified by faith.
   b. Justification by faith defined. Receiving without works, the provision God has wrought out through His Son.
   c. Justification is apart from ordinances.

d. Justification is apart from law. Illustrated by Abraham.

e. It could not be by grace, if it was by works or law.

3. Seven results of justification by faith. 5:1-11.
   a. Peace.
   b. Access.
   c. Hope of glory.
   d. Glory in tribulation.
   e. Love of God shed abroad in our hearts.
   f. Freedom from dread.
   g. Joy in God through Jesus Christ.

4. He has provided for our sanctification. 5:12-8:39.
   a. We have the Adamic nature.
   b. We have been given the Christ Life. (The Last Adam.)
   c. There is deliverance from the power of indwelling sin in union with Christ, in death and resurrection.
   d. The deliverance comes by reckoning the old life to be dead, and by yielding the new life to God.
   e. By obeying the form of doctrine given to us.
   f. We are not made holy by the law, but by "the law of the Spirit of life in Christ Jesus."
   g. By the indwelling Spirit, we get victory over the flesh.

5. The full result of the Gospel. 8:14-39.
   a. The believer is a son and heir of God.
   b. All creation is out of harmony, but will be restored when we are finished!

c. The Holy Spirit in us is the source of all true prayer.

d. The unfailing purpose of God is to accomplish the full salvation of the believer.

IV. *Justification by Faith and Israel.* 9:1-11:36.

1. Not all Israelites were saved in the Old Testament dispensation.
2. The present failure of Israel is because of unbelief.
3. Israelites who believe have salvation now.
4. The Nation is judicially blinded.
5. They are cut off, and the Gentiles are grafted in.
6. Israel will be grafted in again.

V. *The Life and Service of the Justified.* 12:1-16:27.

Because God, through Jesus Christ, by the Holy Spirit, has made all these provisions for the sinner, we who have accepted them and live in them are earnestly asked

1. To yield ourselves to Him in complete dedication.
2. To humbly use our gifts for Him.
3. To live sweetly among our brethren.
4. To live honestly, peaceably and kindly toward those who are without.
5. To be subject to the state.
6. To love our neighbors.
7. To have self-denying consideration for weak brethren.
8. To be courteous toward every one.

I CORINTHIANS

Theme: *The Correction of Irregularities in the Congregation*

I. *The position in grace of the Church at Corinth.* 1:1-9.
   1. Their standing was "in Christ."
   2. Their state was "carnal." 3:1-4.

They were "under the blood," saved by grace, but they were not "walking in the Spirit."

II. *The manifestation of their carnal state.* 1:10-15:58.
   1. They were creating schism in the Body by following human leadership. 1:10-4:21.
   2. They were indifferent to a case of gross immorality. 5:1-13.
   3. They were going to law with their brethren. 6:1-8.
   4. They were defiling the marriage relation. 6:9-7:40.
   5. They were not practicing Christian liberty. 8:1-13.
   6. They were doubting Paul's authority as an Apostle. 9:1-18.
   7. Their confidence was in themselves and not in God. 9:19-10:15.
   8. They were desecrating the Lord's table. 10:16-11:34.
   9. They were making a "fad" of spiritual sign-gifts. 12:1-14:40.

10. They were in need of instruction concerning the resurrection. 15:1-58.
11. The needed instruction concerning the stewardship of money. 16:1-3.

III. *Closing instruction and greeting.* 16:4-24.

II CORINTHIANS

Theme: *A True Minister of Christ in Trouble*

I. *The burdened Apostle.*
   1. Physical weakness. 1:8.
   2. Anxiety for the Church. 11:3.

II. *The solicitude of a true under-shepherd.* Chapters 1 and 2.
   1. He desires that they have the comfort of the Gospel.
   2. That Satan might not have an advantage over them.
   3. That they might share with him the joy of victory.
   4. That they might cling to an uncorrupted Gospel.

III. *The marks of a spiritual ministry.* 3:1-6:10.
   1. He has no need for human credentials. The Spirit seals his ministry. 3:1-4.
   2. He confessed his insufficiency. 3:5.
   3. He is yielded to the Spirit, and the Spirit speaks through him. 3:6.
   4. He magnifies the glory of his ministry. 3:7-11.
   5. Ministering in the Spirit he has liberty and boldness. 3:12, 17.

6. He will not use the Word of God deceitfully. 4:2.
7. He has a clear apprehension of the condition of the lost, and their changed condition through Christ. 4:3-6.
8. He is in fellowship with Jesus Christ in His suffering. 4:8-16.
9. He is "a dealer in futures."
10. He lives under the inspiration of the fact that he shall one day have a glorified body, although now living in the "body of humiliation." 5:1-9.
11. He has "respect unto the recompense of the reward." 5:10.
12. He works under the constraint of the love of Christ. 5:14.
13. He preaches a pure Gospel. 5:18-21.
14. He lives an unblamable life. 6:1-10.

IV. *An appeal for holy living.* 6:11-7:16.

God demands a clean and separated life.

V. *The grace of liberal giving.* Chapters 8 and 9.

Jesus Christ is the great example of a liberal giver. 8:10. He cannot be if He is only a man. "He was rich." When was He rich, if He is only a man?

VI. *Paul's vindication of his Apostleship.* 10:1-13:14.

Paul's defense of his Apostleship is bound up with the defense of the truth revealed through him. If Paul by the Spirit as an Apostle did not speak with the authority of God, and his writings do not carry the same authority as the four Gospels, or the teachings of Jesus Christ while on earth, then the Sermon on the Mount is the law of Church-life, and the Church has no Gospel of grace to preach.

GALATIANS

Theme: *The Vindication of the Gospel of Grace*

The churches of Galatia had been established by Paul during his second missionary journey. Judaizing teachers had followed him, teaching that obedience to law mingled with faith is the ground of the sinner's justification, and that the justified believer is made perfect by keeping the law. In unseemly haste they had embraced the views of these false teachers.

I. *Reproof for Giving Up Grace for Another Gospel.* 1 : 1-9.

II. *The Gospel Preached by Paul Was Not a Tradition But a Revelation That God Had Made to Him.* 1 : 10-2 : 14.

He did not receive it from the other Apostles. It was a *direct* revelation.

III. *Justification Is by Faith Without Law.* 2 : 15-3 : 24.

1. Paul could not build again the thing that he had destroyed.
2. The law has already executed its sentence on the believer.
3. Grace is frustrated, if we mix it with law.
4. The gift of the Holy Spirit is through faith, and not by the works of the law.
5. Abraham was justified by faith.
6. A man under the law is under its curse.
7. Christ bore the curse of the law, therefore it is a faith-gift.
8. The law did not add a new condition to the Abrahamic covenant.

9. The place of the law was never as a ground of salvation.
10. The justified believer is a child in the family, not a slave under law.
11. The believer has been redeemed from under the law.
12. A lapse into legality is to fall from grace.
13. The two systems, law and grace cannot exist together.

IV. *An appeal to stand fast in the liberty of grace.* 5:1-15.

V. *Sanctification is the work of the Spirit, not the law.* 5:16-24.
1. Only by walking in the Spirit can we get victory over the flesh.
2. When the Spirit leads us, we are not under the law.
3. Christian character is the work of the Holy Spirit, not the result of human effort.

VI. *The new life in Jesus Christ.* 5:25-6:18.
1. There can be no boasting in the life of faith.
2. Led by the Spirit, we see our helplessness in ourselves, and are sympathetic with a brother overtaken.
3. Walking in the Spirit, we bear the burdens of the brethren.
4. Walking in the Spirit we shall persevere in Christ's work.
5. Walking in the Spirit, our lives will be filled with sacrificial love.
6. Walking in the Spirit, our boast will be only in the cross of Christ.
7. Walking in the Spirit, we have peace.

EPHESIANS

Theme: *The Church, the Body of Christ*

I. *Introduction.* 1:1, 2.
   1. From an Apostle to the saints.
   2. "Grace and peace." Grace always comes first.
   3. Paul was not a Unitarian: "From God the Father and the Lord Jesus Christ."

II. *The standing of the believer.* 1:3-14.
   1. A heavenly man. A stranger on the earth.
   2. "Chosen before the foundation of the world, to be holy, and without blame before Him in love."
   3. "Predestinated to the adoption of sons."
   4. "Accepted in the beloved."
   5. Redeemed through His blood.
   6. Sins forgiven.
   7. A sure inheritance.
   8. Sealed with the Spirit.

III. *The desire of the Holy Spirit, praying through Paul.* 1:15-23.
   1. "That we might have the spirit of wisdom and revelation in the knowledge of Him."
   2. "That the eyes of our understanding be enlightened."
   3. "That we may know, what is the *hope of His calling*"; "the *riches of the glory of His inheritance in the saints*"; "the *greatness of His power*, that raised Him from the dead to the right hand of God, to be the Head of the Church, His Body."

IV. *What the Head has done for the Body.* 2: 1-18.

1. The natural state of the Gentiles, who partly compose the Body.
   a. "Dead in trespasses and sins."
   b. Walking in the course of the world according to Satan.
   c. Living in the lust of the flesh.
   d. "The children of wrath."
   e. Gentiles, without Christ.
   f. Not even under the covenants made with Israel.
   g. Without hope.
   h. Without God.
2. "But God, who is rich in mercy," through grace, has
   a. "Quickened us together with Christ."
   b. "Raised us up together."
   c. "Made us to sit together in heavenly places."
   d. "Created us in Christ Jesus unto good works."
   e. Made us nigh by the blood of Christ.
   f. Broken down the wall of separation between Jew and Gentile.
   g. Reconciled both Jew and Gentile in one Body by the cross.
   h. Announced peace to both Jew and Gentile.
   i. Made a way of access by the Spirit unto the Father.
   j. Made us a part of the family of God.
   k. Made us a Temple of God through the Spirit.

V. *The mystery of the Body, the Church.* 3: 1-12.

"The mystery hid in God was the divine purpose to make of Jew and Gentile a wholly new thing—'the Church, which is His Body' formed by the baptism with

the Holy Spirit (1st Cor. 12:12, 13) and in which the earthly distinction of Jew and Gentile disappears (Eph. 2:14, 15; Col. 3:10, 11). The revelation of this mystery, which was foretold, but not explained, by Christ (Matt. 16:18), was committed to Paul. In his writings alone we find the doctrine, position, walk, and destiny of the Church."—Scofield Reference Bible, page 1252.

VI. *The desire of the Holy Spirit for the Church.* 3:13-21.

That the Church, out of the inexhaustible riches of His glory:

1. Be strengthened with might by the Holy Spirit.
2. That Christ may dwell in our hearts by faith.
3. That we be rooted and grounded in love.
4. That we might know the length, breadth, depth and height of the unbounded love of God.
5. That we might be filled with the fullness of God.
6. That God might have glory in the Church by Jesus Christ throughout the ages.

VII. *The walk and service of the members of the Body, the Church.* 4:1-6:9.

1. Our walk should be in accord with our position in Him.
   a. Humble, meek, longsuffering, forbearing one another in love, endeavoring to keep the unity of the Spirit.
   b. There is only one Body, as there is only one Lord, one faith and one baptism (the baptism of the Spirit), one God and Father of all.
   c. Therefore there is no place for divisions in the Body of Christ.

2. Our service should be according to the gift of Christ to the Church.
   a. God's gifts to the Body, the Church: apostles, prophets, evangelists, pastors and teachers.
   b. Given to the Church for the perfecting of the saints in the work of their ministry (the saint's ministry).
   c. Given to the Church to promote unity of the faith and of the knowledge of the Son of God, until the Body is made perfect.
   d. Given to the Church to keep her from being tossed about with false doctrine.
   e. Given to the Church to speak the truth in love.
3. The Christian's daily life should be as a new man in Christ Jesus.
   a. He should not live as he lived before he was saved.
   b. He should live as a new creation in righteousness and holiness.
   c. In order to do this, he must "walk in the Spirit," and not grieve Him by bitterness, and an unkind spirit toward his brethren.
   d. Being filled with the Spirit, he will not fulfill the lusts of the flesh. He will not be the cause of confusion in the Body. He will always be subject to Christ in everything.
   e. In family life, whether father, mother, child, or servant, he will recognize the mastery of Jesus Christ.

VIII. *The warfare of the Body; the Church.* 6: 10-24.

1. The enemy: Satan and all his host.

2. The resources of the Church—
   a. Prayer in the Spirit.
   b. Watchfulness.
   c. Perseverance.
   d. The whole armor of God. (Defensive.)
   e. The Bible. (Aggressive.)

PHILIPPIANS

Theme: *The Bondservant of Jesus Christ*

I. *Christ, the controlling force of a bondservant's life.* Chapter 1.

"For to me to live is Christ." Verse 21.

The Bondservant:

1. Loves the brethren. Verses 3, 7, 8.
2. Prays for them. Verse 4. (The prayer is in verses 9, 10, 11.)
3. Enjoys fellowship with the brethren in the furtherance of the Gospel. 5.
4. Makes a pulpit out of his circumstances. Verses 12-14.
5. Rejoices in the Gospel preached, even though the motive of the preacher be wrong. Verses 15-19.
6. Lives in a strait between two desires. Verses 20-26.
7. Desires unity among God's people. Verse 27.
8. Rejoices in the privilege of suffering for Christ, as well as believing on Him. Verse 29.

II. *Christ in the bondservant, reproducing His life of humility and humiliation.* Chapter 2.

1. The precept. Verses 3, 4.

2. The illustration. Verses 5 to 8.
3. Exaltation follows. Verses 9 to 11.
4. The outworking of an inworked salvation. Verses 12 to 16.
5. Three examples of Christ reproducing His life in men: Paul, Timothy, and Epaphroditus.

III. *Christ in glory, the prize of the bondservant's race.* Chapter 3.
1. Paul's boast in the flesh.
2. His boast in the Spirit.
3. God's righteousness. (See definition in Romans.)
4. The Christian's race-course. (Progressive sanctification.)
5. Looking toward home and a glorified body.

IV. *Christ's provision for all the way home.* Chapter 4.
1. The secret of peace.
2. The secret of victory over cares.
3. God's bank account: "According to His riches of grace in Christ Jesus."
4. God's check-book: "Shall supply all your need."

COLOSSIANS

Theme: *The Supreme Glory of the Head of the Church, Jesus Christ*

Heresy had broken out in the church at Colosse, that denied the truth of the supreme Lordship, and sovereignty of Jesus Christ, as the supreme mediator. This epistle draws a portrait of Christ, in His dignity, deity, and glory.

In the Epistle to the Ephesians, we have presented the

Body. In Colossians, we have presented the Head of the Body, the Church.

I. *Introduction.* 1:1-8.
   1. Addressed to the saints.
   2. He commends their faith, their hope, and their service.

II. *The desire of the Spirit for the saints.* 1:9-14.
   1. That they might be filled with a knowledge of His will, in wisdom and spiritual understanding.
   2. That they might walk worthy of the Lord; fruitful in work, increasing in knowledge, strengthened with might unto patience and longsuffering with joyfulness and thanksgiving.

III. *Christ is* ALL *and in* ALL. 1:15-2:3.
   1. In His deity.
   2. In creation.
   3. In providence.
   4. In His Church.
   5. In redemption.
   6. In the mystery of His indwelling.

IV. *Warnings against error.* 2:4-23.
   1. Enticing words.
   2. Vain philosophy.
   3. Ritualism.
   4. Angel worship.
   5. Empty and vain self-humblings and denials. 20-23.

V. *The believer's union with Christ.* 3:1-4:18.
   1. The believer is to reckon himself as already risen and seated with Christ on the right hand of God.
   2. He is to live the life of Christ as a fruit of his union with Him.

3. He is to live with love and kindness toward his brethren.

I THESSALONIANS

Theme: *The Coming of Christ* FOR *His Saints*

So far as we know, Paul had spent but one month in Thessalonica. On his second missionary journey, he had gone from there to Corinth, from where he writes this first letter to "the church of the Thessalonians." In that one month, Paul had taught them something about: election, the Holy Spirit, assurance, the Trinity, conversion, the second coming of Christ, the walk of the Christian, sanctification, day of Jehovah, resurrection.

This epistle gathers around the doctrine of the second coming of Jesus Christ; particularly His coming *for* His saints.

I. *The program of a saved sinner's life.* 1:9, 10.
   1. Turned to God from idols. Conversion.
   2. To serve the living God. Service.
   3. To wait for His Son from heaven. Hope.

II. *A stimulating hope.* 2:19.

Paul is writing to saints whom he had led to Christ. He is looking forward to the day when he is to meet his Lord, and stand face to face with Him before His judgment seat. (2nd Cor. 5:10.) These saints will be there in that glorious presence, as a part of Paul's reward. They will be his "crown of rejoicing."

III. *A stabilizing hope.* 3:13.

(See the conclusion of the fifteenth chapter of 1st Corinthians.)

IV. *A purifying hope.* 4:1-12.
   1. Holiness.
   2. A consistent walk.
   3. Purity.
   4. Brotherly love.

V. *A comforting hope.* 4:13-18.
   1. Our loved ones who die in Him, He will bring with Him, to receive immortal bodies.
   2. Living Christians will get immortal bodies.
   3. All Christians will meet the Lord.
   4. We will be forever with Him.

VI. *A practical hope.* 6:1-28.

The hope of the second coming of the Lord does not mean a life of idleness. This chapter is filled with Christian activity.

II THESSALONIANS

Theme: *The Coming of Jesus Christ* WITH *His Saints*

The second coming of Christ is mentioned 318 times in 260 chapters of the New Testament. 1st Thessalonians is about the coming of Christ FOR His Church. 2nd Thessalonians is about the coming of Christ WITH His Church. Between these two comings, Israel occupies the Land of Palestine; the old Roman Empire is revived in the form of ten kingdoms, with the Antichrist at its head; he makes a covenant with the Jews, and breaks it; following this is the great tribulation (Matt. 24:21, 22); then the coming with His saints, when He will set up His Kingdom on earth, with Jerusalem as the center.

The Thessalonian Christians were suffering great persecution.

Some of them had begun to think that they were passing through "the great tribulation," and that "the day of the Lord" was already present.

I. *Introduction.* 1 : 1-12.

1. Paul commends them for their patience and faith.
2. He comforts them in the hope of the coming day, when the Lord will be glorified in His saints.
3. He assures them of a coming righteous judgment upon their persecutors.

II. *"The day of the Lord."* 2 : 1-12.

(The correct translation of 2 : 2 is "that the day of the Lord is now present.")

1. That day shall not come before a falling away. (An apostasy.)
2. That day shall not come until "the lawless one" be revealed.
3. That day shall not come until the Holy Spirit is taken out of the way.
4. His coming will be after the working of Satan, with all his power and lying wonders. (See Rev. 13.)
5. That day shall be marked with strong delusions among those who obey not the Gospel.
6. Do not worry about it. The saints will not be here. 2 : 1, 2.

Note: The "mystery of Godliness" is God humbling Himself to become man. The "mystery of iniquity" is man exalting himself to become God.

III. *Exhortation.* 2 : 13-3 : 18.

1. Stand fast.

2. Hold the traditions of the Apostles.
3. Pray for Christian workers.
4. Love God and wait patiently for the coming of Christ.
5. Do not have fellowship with "modernists."
6. Do not waste your time, or get weary in well-doing.

Note: Concerning "the day of the Lord," see definition in the outline of Joel.

I TIMOTHY

Theme: *Church Order*

"That thou mayest know how thou oughtest to behave in the house of God."

I. *Sound doctrine, and holy living.* 1:1-20.
One is the complement of the other.

II. *Believing prayer.* 2:1-8.
1. For those in authority.
2. For the unsaved. (Verse 4.)
3. On the ground of the finished work of the Mediator.

III. *Modest women.* 2:9-15.
This is not addressed to the women at Corinth. The prohibition is on the ground of Eve's deception by Satan.

IV. *Qualifications for spiritual oversight.* 3:1-7. The Teaching Elder.
1. A man.
2. A married man.
3. Thoughtful, sober, discreet, hospitable, a good teacher, an abstainer, will not fight, not a world-

ling, a good father, a man of experience, a man above reproach among the lost.

V. *Qualifications for temporal oversight.* 3:8-16. The Deacon.
   1. A man. (Acts 6:3.)
   2. Grave, just, temperate, liberal, sound in the faith, married to a woman with good sense, ruling well his household.

VI. *The daily life and work of a good minister.* 4:1-6:21.
   1. He will keep the faith.
   2. He will teach the faith to the brethren.
   3. He will turn a deaf ear to foolish "isms."
   4. He will exercise himself unto Godliness.
   5. He will give attention to reading, exhortation, and doctrine.
   6. He will not neglect his high calling.
   7. He will look after the spiritual interests of those of whom he has an oversight.

II TIMOTHY

Theme: *The Servant of God in the Day of Apostasy*

I. *The Introduction.* 1:1-18.

A loving greeting from an old Apostle to a young Evangelist, whom he had led to Christ. He addresses Timothy as:

   1. One with unfeigned faith, who had been well instructed by a good mother and a good grandmother.
   2. Paul exhorts him to stir up his ministerial gift.

3. He is not to be ashamed of Paul or his Gospel, but to be a partaker in the afflictions of those who are faithful to the faith.
4. He assures Timothy that he knows whom he has believed, and that He is able to keep him to the end.
5. He exhorts Timothy to keep the faith, even though others have turned against him.

II. *The walk of a servant of God in a time of apostasy.* 2:1-26.

1. Strong in the grace that is in Christ Jesus.
2. Will commit God's messages to other faithful men who are able to teach and pass them on.
3. Not afraid of persecution.
4. Is not mixed up with the things of the world.
5. Has in his own experience what he teaches others.
6. Will never think that the end justifies the means.
7. He will be mindful of the reward at the end of the journey.
8. He will study to show himself approved unto God, as a teacher of the Word.
9. He will shun foolish discussion.
10. He will keep himself clean, a vessel fit for God to use.
11. He will not strive, but be gentle and patient.
12. In meekness, he will instruct others in the way of life.

III. *The last great apostasy.* 3:1-13.

A dark outlook for the professing Church.

IV. *The servant of God in the midst of this last apostasy.* 3:14-4:9.

1. He will continue in the doctrine of the infallible Book.
2. He will preach the Word even though men reject it and him.
3. He will be faithful to an evangelistic message.
4. He will go to the help of men who, like himself, are standing true. 4:9.
5. "Keeping the faith will be the climax of his ministry. 3:8.

V. *Personal greetings.* 4:10-22.

TITUS

Theme: *God's Ideal Church Elder*

I. A love for God's order and method.
II. An exemplary life.
III. A living orthodoxy.
IV. A director in all the teaching and work that God called His Church to do.

PHILEMON

Theme: *A Gospel Illustration*

Paul intercedes with Philemon and the brethren for a runaway slave by the name of Onesimus, who had stolen from his master and run away. He had come face to face with Paul and had found Christ as his Saviour. Paul sends him back and pleads for his restoration, asking that all his debts might be charged to Paul's account. A fine illustration of the work of our interceding Saviour.

HEBREWS

Theme: *The Right Conception of the Glory and Work of Christ as a Cure for Backsliding*

Addressed to Jewish Christians who were being tempted to return to Judaism. They were being persuaded that they had lost something by espousing the cause of Christ and giving up Judaism. This letter is to rectify that error.

I. *The Argument:* The superiority of the Person of Jesus Christ. 1:1-10:18.

1. The Lord Jesus Christ is greater than the prophets. 1:1-3.

He is God's Son.
He is heir of all things.
He made the worlds.
He is the express image of God.
He upholds all things.
He purged our sins.
He is set down at the right hand of God.

2. The Lord Jesus Christ is superior to the angels. 1:4-2:18.

He is called "Son."
Angels worship Him.
He is the eternal God.
He is awaiting the possession of the Kingdom.
He is ruler of the coming age.

3. The Lord Jesus Christ is greater than Moses. Chapter 3.

Moses was a faithful servant in the house. Christ is a Son over His own house.

4. The Lord Jesus Christ is greater than Joshua. 4:1-16.

Joshua failed to give the people rest. Christ alone gives real rest.

5. The Lord Jesus Christ is greater than Aaron. 5:1-10:18.

The Aaronic priests were sinful. He was sinless.
He was a priest after a higher order.
He is our Forerunner.
Christ is of the order of Melchizedek.
Abraham acknowledged Melchizedek as of higher order.
His is an everlasting priesthood.
Aaron served the shadows, Christ the realities.
Christ is the medium of a better covenant.
Christ ministered in a better sanctuary.
Christ offered a better sacrifice.

II. *The application of the argument.* 10:19 to the end.

"Let us, having such a High Priest:"

1. Draw near. 10:22.
2. Hold fast. 10:23.
3. Consider one another. 10:24.
4. Persevere. 10:25.
5. Lay aside weights and the sin. 12:1.
6. Run with patience. 12:1.
7. Endure manfully, looking to Jesus. 12:2.
8. Consider Jesus. 12:3.
9. Resist unto blood striving against sin. 12:4.
10. Despise not chastening. 12:5-13.
11. Follow peace with all men. 12:14.
12. Avoid bitterness. 12:15.

13. Listen to Him. 12:25.
14. Be loving and hospitable. 13:1-5.
15. Be established in doctrine. 13:9.
16. Live a separated life. 13:10-17.

JAMES

Theme: *Faith Is Shown by Life*

I. *Faith is revealed in our testing.* 1:1-21.
   1. Count all testing opportunities for proving faith.
   2. We need wisdom to behave wisely in time of trial.
   3. When we stand the test we receive a blessing.
   4. Temptations to sin do not come from God.
   5. Under trial, be slow to speak. Keep the draft closed and the fire will go out!

II. *Faith is revealed by what we do.* 1:22-2:26.
   1. Do not be deceived about God, yourself, or religion.
   2. Respect of persons is a sin, as well as a breach of good manners.
   3. Living faith has well-marked fruit.

III. *Faith is revealed in our speech.* 3:1-18.
Our speech reveals what and whose we are.

IV. *Faith is revealed in lives of unworldliness.* 4:1-17.
Worldliness makes us blind and deaf to the reality of spiritual things and careless of the will of God.
Unworldliness is a proof that we are redeemed. 1st John 5:5.

V. *Faith is revealed by our patience under injustice.* 5:1-12.

We can afford to wait for vindication. Christ is coming and the best is yet to be! 2nd Cor. 4: 16-18.

VI. *Faith is revealed by believing and effectual prayer.* 5: 13-20.

God hears and answers the prayer of faith. The prayer of faith is always in His will.

I PETER

Theme: *Christian Suffering and Conduct in the Light of Our Position in Grace*

I. *Our position in grace.* "Redeemed by the precious blood of Christ."
   1. We have been begotten by Jesus Christ unto a lively hope. 1: 3.
   2. We have in reserve an incorruptible inheritance. 1: 4.5.10.
   3. We are kept by the power of God.
   4. We are being purified and made fit to stand with Him at His appearing. 7.
   5. We have a Gospel that angels desire to look into. 12.
   6. There is grace to be brought to us at the appearing of Jesus Christ. 13.
   7. We shall not be confounded. 2: 6.
   8. We are a chosen people to show forth the virtues of our Lord. 2: 9.
   9. We shall have a crown of glory for feeding God's people with the Word. 5: 4.

II. *Suffering in the light of our position in grace.*
   1. Rejoice in the midst of heaviness. 1: 6, 8.

2. Count salvation sure. 1:9. We are saved now!
3. Live in the inspiration of the hope. 1:13.
4. Be patient in the midst of suffering. 2:20.
5. See that your suffering is in the will of God. 4:15, 16.

III. *Conduct in the light of our position in grace.*
1. A holy life. 1:14-25; 2:1.
2. An example to the world. 2:11-4:6.
3. An encouragement to other Christians. 4:8-11.
4. A teacher of the Word to the brethren with no other motive than love for it and them. 5:2, 3.
5. A humble life. 5:5, 6.
6. A life free from anxiety. 5:7.
7. Resisting the devil. 5:8, 9.

II PETER

Theme: *How To Be Pure and Loyal in the Days of Moral and Doctrinal Corruption*

I. *The divine nature shown in the practice of Christian virtues.* 1:1-15.
1. Christian character is no more and no less than the practice of Christian virtues.
2. Christian virtues are the fruit of the Holy Spirit.
3. The necessity of having the attention called to this.

II. *The double testimony of the Scriptures.* 1:16-21.
1. Testimony of eyewitnesses.
2. Testimony of written prophecy.

III. *Warnings concerning false teachers.* 2:1-14.
1. They deny the blood atonement.

2. Many will follow them.
3. False teachers deceive others because of their covetousness.
4. God will not spare them, as He did not spare the people who lived just before the flood.

IV. *Marks of false teachers.* 2:15-22.
1. They love money.
2. They are without the Holy Spirit.
3. They are deceivers.
4. Unsaved professors of the faith (washed hogs), follow them (back to the hog-wallow).

V. *The return of the Lord, and "the day of the Lord."* 3:1-10.
1. Give special attention to the Old Testament prophets, and to the New Testament Apostles, as they speak of these things.
2. Scoffers will deny the second coming of Christ.
3. With willing ignorance they shall say that "all things have remained as they were from the beginning."
4. "The Day of the Lord" is coming and shall last until there is a new heaven and a new earth wherein dwelleth righteousness.

VI. *The closing appeal.* 3:11-18.
1. Live in peace, blamelessly.
2. Look for and hasten the coming of the Lord.
3. Study the writings of the Apostle Paul and do not depart from their teaching.
4. Grow in grace.

I JOHN

Theme: *Fellowship with God*

Introduction. Our Lord was preëxistent in and from eternity. "That which was from the beginning."

He was manifest in time. "The life was manifested."

He became known by personal experience. "That which we have seen and heard."

The aim and purpose of the book. "That ye may have fellowship."

Fellowship involves partnership. Note three statements:

"God is Light." 1:5. "God is Love." 4:8. "God is Righteous." 2:29.

To walk in fellowship is to live in agreement. "Can two walk together unless they be agreed?"

I. *Fellowship with God involves a right attitude toward sin.* 1:1-2:2.

1. Sin as an inborn principle. "Sin," as distinguished from "sins."
2. Sinful acts. The nearer we get to the Light the more we see sin in ourselves.
3. A Christian in fellowship confesses his sins. 9.
4. If we do not confess, He chastens us. Heb. 12:4, 11.
5. When we confess, He forgives and cleanses. 9.
6. We should believe God, and not repeat the confession of a sin that we have confessed. "He is faithful and just."
7. It is the will of God that we do not practice sin.

II. *Fellowship with God involves a right attitude toward the brethren.* 2:1; 3:11, 14, 23; 4:11, 12, 20, 21.

We cannot be in fellowship with God when we are deliberately out of fellowship with a brother or sister in Christ.

III. *Fellowship with God involves a right attitude toward the world.* 2:15-17; 3:2, 13; 5:5, 19.

IV. *Fellowship with God involves a clean life in anticipation of the coming of the Lord.* 3:1-4.

V. *Fellowship with God involves answered prayer.* 3:22; 5:14.

VI. *Fellowship with God involves assurance of the Spirit.* 3:24; 5:13.

VII. *Fellowship with God involves a right attitude toward false and true teachers.* Chapters 4 and 5.

II JOHN

Theme: *Truth Loved and Obeyed at All Cost*

I. *Truth and love are inseparable in a Christian life.*

II. *Scripture truth is the final test of reality.*

Test your experience by the Word of God; but never test the Word of God by your experience!

III JOHN

Theme: *True and False Leadership*

I. *The true ministers of Jesus Christ.*

II. *The domineering Diotrephes.*

JUDE

Theme: *The Christian's Duty in View of Apostasy*

I. *To whom written?* To the saints.

II. *Why written?* To exhort the saints to contend for the faith.

Certain persons had "joined the church," and had begun to teach error. Verses 3, 4.

III. *Illustration of the dangers of apostasy.* Verses 5-7.
   1. The sinners of Israel at Kadesh-barnea.
   2. The angels who kept not their first estate.
   3. The cities of Sodom and Gomorrah.

IV. *A description of apostate teachers.* Verses 8, 19.
   1. Filthy dreamers.
   2. They defile the flesh.
   3. They despise authority and speak evil of those in authority.
   4. They reject the blood.
   5. They were blind to the highest morality.
   6. They murmur and complain.
   7. They speak swelling words, having men's persons in admiration.
   8. God will judge them.

IV. *The duty of the believer.*
   1. "Fan your faith."
   2. Pray in the Holy Spirit.
   3. Keep in the conscious love of God, looking for His mercy.
   4. Win souls for Him.
   5. Rest on His keeping power.

Questions on the Books of Realization

1. Give the theme of each book in this section.
2. Give the main points of the outline of each book.
3. Define justification by faith.
4. What is meant by the term: "The righteousness of God"?
5. What were the ten errors in the church at Corinth?
6. What was the difficulty in the churches of Galatia?
7. What is the Church of the New Testament, and what book deals largely with it?
8. What books deal with the walk of the Christian during days of apostasy?
9. What books deal with the second coming of Christ?
10. What is the argument of the Epistle to the Hebrews?

THE BOOK OF THE CONSUMMATION

Revelation

Theme: *The Coming of the World-Kingdom of Our Lord and Saviour Jesus Christ*

I. *The Glorified Lord.* 1 : 1-20.

1. A vision of Jesus Christ in heaven and an announcement of His coming to earth.
2. The present work of Jesus Christ in the midst of His Church. "The things that thou hast seen."

II. *Jesus Christ the Head of the Church.* 2 : 1-3 : 22.

"The things which are."

This is a vision of the New Testament Church from Pentecost to the Rapture described in 1st Thessalonians 4 : 13-18.

III. *The Triumphant King of Glory.* 4 : 1-22 : 21.

"The things that shall be hereafter."

1. In Chapter 4 : 1 the scene shifts from the earth to heaven. The true Church is caught up.
2. Chapter 5 presents the King, "the Lion of the tribe of Judah, the Root of David," to whom all judgment is committed. "He shall judge the world by that Man Jesus Christ."
3. The day of tribulation begins with the opening of the "seals." 6.
4. Chapter 7 presents the saved of the tribulation period. The Church is with the Lord in glory.

The "sealed" are all Israelites. "The great multitude" is from all nations.

5. The seven-sealed book is a book of judgment.
6. From Chapter 6 through Chapter 18, we have the account of the happenings on the earth between the coming of Christ FOR His Church and the coming of Christ WITH His Church.
7. Chapter 13 is concerning the anti-christ and his associate.
8. Chapter 19 announces the coming of the long-promised King, our Lord Jesus Christ, the heir of David's Throne.
9. Chapter 19: 17-19 is about Armageddon, where the King shall destroy Gentile world-power. He is the "Stone" of Daniel 2: 34.
10. Chapter 20: 1-6 speaks of the age of the Kingdom, the "Golden Age," of which the prophet spake and the Psalmist sang.
11. The new heaven and the new earth when He shall give over the Kingdom to the Father. 20: 1-22: 15.

IV. *The appeal of the Saviour to His Church.* 22: 15-21.

1. "Behold I come quickly and My reward is with Me, to give to every man according as his work shall be." 2nd Cor. 5: 10.
2. "Send out the invitation to everybody."
3. "Avoid a shorter Bible."
4. "I am coming, live in prayerful expectation."

Questions on the Book of the Consummation

1. To what part of the Bible story is this book closely related?
2. What truth is common to both Revelation and Daniel?
3. How does Revelation divide itself?
4. What do the candlesticks mean in Chapter 1?
5. What is the position of Jesus Christ toward His Church?
6. Who are the 144,000 mentioned in the book?
7. Is there any teaching in this book that the second coming of Christ will take place after a thousand years of peace?
8. Will there be sin on earth during the millennium?
9. Distinguish the difference between: the judgment of the great white throne, the judgment of the nations (Matt. 25), and the judgment in 1st Cor. 5: 10.
10. What comes after the millennium?

Some Important Words

There are a few key-words in the Bible that the student must master. It is as important to a right understanding of the Bible to be acquainted with their use by the Holy Spirit as it is for a mathematician to be acquainted with the multiplication table. I am giving definitions of these words, but do not take my word in this matter. Look them up in the Word itself and get your truth first-handed.

Church. It is from the Greek word, *ekklesia,* "an assembly." It is used in the New Testament in two ways: First, to include all believers from the coming of the Holy Spirit on the day of Pentecost to the coming of the Lord in the air (1st Thess. 4: 13-18) to receive all to Himself with their glorified bodies. It is the Body of which Christ is the Head. It is a union of all regenerate persons of this dispensation, united to Christ and to each other by the baptism of the Holy Spirit. 1st Cor. 12: 12, 13. Christ prophesied that there would be a church. Matt. 16: 18. The Epistle to the Ephesians is about the calling out, the conduct and the conflict of the Church. Second, to designate a local organization of professed believers. Acts 8: 1. Rom. 16: 1. Rev. 2: 18.

Conversion. The act of a sinner in turning from his sins to Christ (Matt. 13: 15); or the act of a backslidden saint in turning from his backsliding to a renewed fellowship with God (Luke 22: 32).

FORGIVENESS. God remitting penalty for sins through the sacrifice of Christ, and in His divine reckoning separating the sinner from his sins.

GRACE. When used in connection with the sinner's salvation, it is the free favor of God.

JUSTIFICATION. The act of God whereby He pronounces righteous the one who believes on the Lord Jesus Christ.

RIGHTEOUSNESS OF GOD. (Rom. 1:17.)

"That righteousness which the righteousness of God requires Him to require."—Cunningham.

"The sum total of all that God commands, demands, approves, and He Himself provides."—Moorehead.

SANCTIFICATION. 1st. Positional. The believer is sanctified, or set apart for God the moment he believes. (1st Cor. 1:2.) 2nd. Experimental. A progressive work of God in the believer through the Word and Spirit whereby he is perfected into the likeness of Christ at His appearing. (1st John 3:2-4.)

PROPITIATION. (Rom. 3:25.) The satisfaction by Christ's death of the whole demand of the law upon the sinner.

RECONCILIATION. The work of God through the death of Christ that changes the sinner from enmity and aversion toward God to love and trust.

REDEMPTION. The act of God by which Jesus Christ pays the whole demand of the law against the sinner.

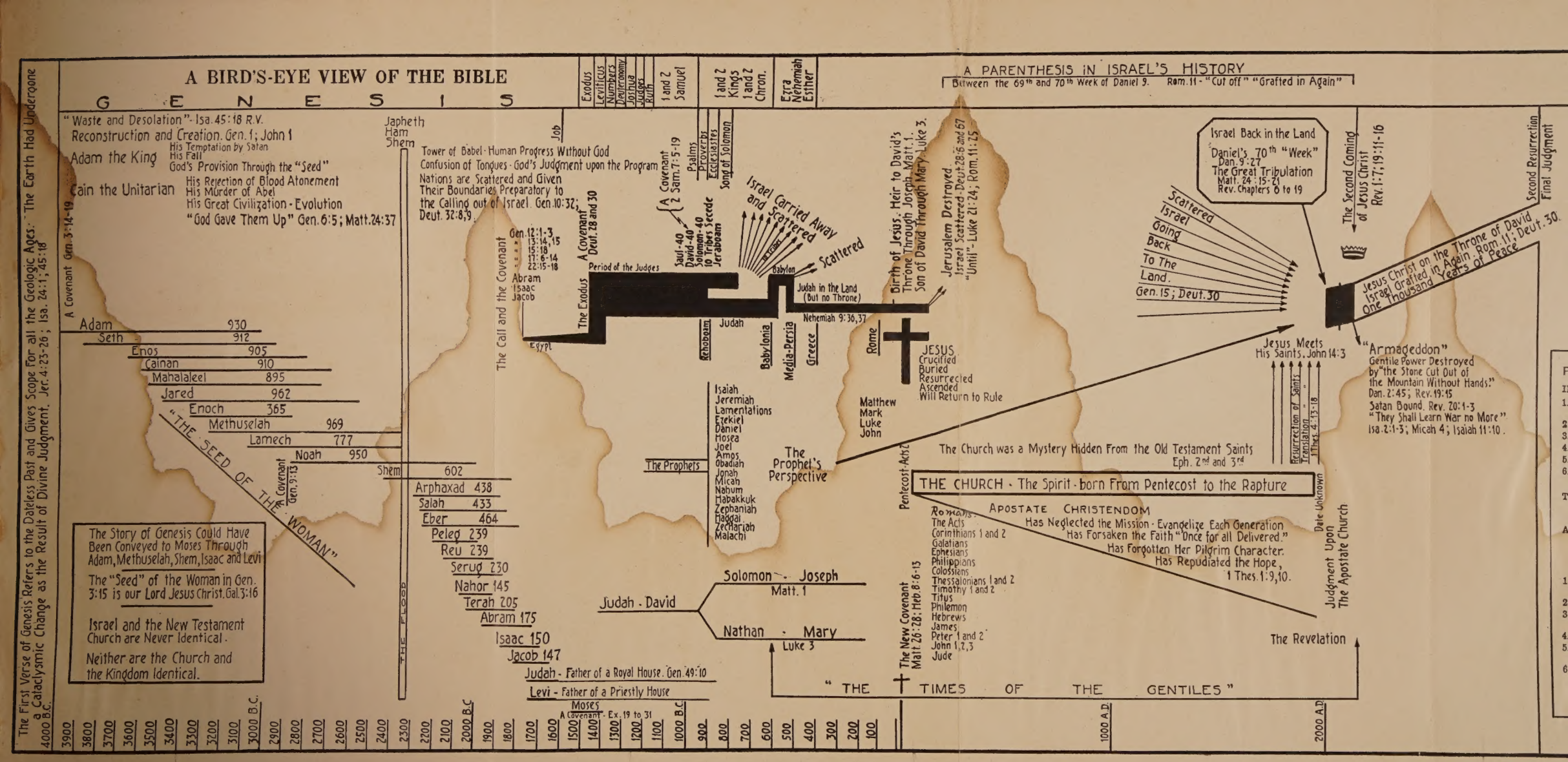
REPENTANCE. A change of mind in respect of the sinner's relation to God.

KINGDOM. 1st. Kingdom of God. The rule of God everywhere. 2nd. Kingdom of Christ. (Kingdom of heaven. "Kingdom of the Son of Man." "Kingdom of

His dear Son.") The rule of Jesus Christ the Son of Man on the Throne of David, during which He shall restore lost order and put all His enemies under His feet.

WORLD. Four words in the New Testament are translated "world" in our Bibles: 1st. "aion," which always refers to time, and means "age." 2nd. "kosmos," which means an orderly arranged system, and is used in the New Testament in three ways: a. The material creation in its orderly arrangement. b. Mankind. In many passages, like John 1:29. c. This present world-system. Passages like John 14:30. 1st John 2:15. 3rd. "oikoumene," the inhabited earth. Luke 2:1. 4th. "ge," earth. Rev. 13:3.

These are only a few of the great words of the New Testament that the student should thoroughly understand. Every Christian should own a good Concordance. I recommend either Young's Analytical, or Strong's Exhaustive, Concordance. Look up all the important words, and remember that the Holy Spirit's use of a word determines its meaning.


A BIRD'S-EYE VIEW OF THE BIBLE
GENESIS
Exodus
Leviticus
Numbers
Deuteronomy
Joshua
Judges
Ruth
1 and 2 Samuel
1 and 2 Kings
1 and 2 Chron.
Ezra
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Esther
A PARENTHESIS IN ISRAEL'S HISTORY
Between the 69th and 70th Week of Daniel 9. Rom. 11 - "Cut off" "Grafted in Again"
"Waste and Desolation" - Isa. 45:18 R.V.
Reconstruction and Creation. Gen. 1; John 1
Adam the King
His Temptation by Satan
His Fall
God's Provision Through the "Seed"
Cain the Unitarian
His Rejection of Blood Atonement
His Murder of Abel
His Great Civilization - Evolution
"God Gave Them Up" Gen. 6:5; Matt. 24:37
Japheth
Ham
Shem
Tower of Babel - Human Progress Without God
Confusion of Tongues - God's Judgment upon the Program
Nations are Scattered and Given Their Boundaries Preparatory to the Calling out of Israel. Gen. 10:32; Deut. 32:8,9.
Job
Psalms
Proverbs
Ecclesiastes
Song of Solomon
A Covenant 2 Sam. 7:5-19
Israel Carried Away and Scattered
Scattered
Babylon
Jerusalem Destroyed
Israel Scattered - Deut. 28:6 and 67
"Until" - Luke 21:24; Rom. 11:25
Birth of Jesus. Heir to David's Throne Through Joseph. Matt. 1.
Son of David Through Mary. Luke 3.
Israel Back in the Land
Daniel's 70th "Week"
Dan. 9:27
The Great Tribulation
Matt. 24:15-21
Rev. Chapters 6 to 19
The Second Coming of Jesus Christ
Rev. 1:7; 19:11-16
Second Resurrection
Final Judgment
Scattered
Israel
Going
Back
To The
Land.
Gen. 15; Deut. 30
Jesus Christ on the Throne of David
Israel Grafted in Again. Rom. 11; Deut. 30.
One Thousand Years of Peace
Gen. 12:1-3
13:14,15
15:18
17:6-14
22:15-18
Abram
Isaac
Jacob
A Covenant Deut. 28 and 30
Period of the Judges
Saul-40
David-40
Solomon-40
10 Tribes Secede
Jeraboam
Judah in the Land (But no Throne)
Nehemiah 9:36,37
The Call and the Covenant
The Exodus
Egypt
Judah
Rehoboam
Babylonia
Media-Persia
Greece
Rome
JESUS
Crucified
Buried
Resurrected
Ascended
Will Return to Rule
Matthew
Mark
Luke
John
Jesus Meets His Saints. John 14:3
Resurrection of Saints
Translation
1 Thes. 4:13-18
"Armageddon"
Gentile Power Destroyed by "the Stone Cut Out of the Mountain Without Hands."
Dan. 2:45; Rev. 19:15
Satan Bound. Rev. 20:1-3
"They Shall Learn War no More"
Isa. 2:1-3; Micah 4; Isaiah 11:10.
Adam 930
Seth 912
Enos 905
Cainan 910
Mahalaleel 895
Jared 962
Enoch 365
Methuselah 969
Lamech 777
Noah 950
Shem 602
Arphaxad 438
Salah 433
Eber 464
Peleg 239
Reu 239
Serug 230
Nahor 145
Terah 205
Abram 175
Isaac 150
Jacob 147
Judah - Father of a Royal House. Gen. 49:10
Levi - Father of a Priestly House
Moses
A Covenant - Ex. 19 to 31
A Covenant Gen. 3:14-19
A Covenant Gen. 9:13
"THE SEED OF THE WOMAN"
THE FLOOD
Isaiah
Jeremiah
Lamentations
Ezekiel
Daniel
Hosea
Joel
Amos
Obadiah
Jonah
Micah
Nahum
Habakkuk
Zephaniah
Haggai
Zechariah
Malachi
The Prophets
The Prophet's Perspective
Pentecost - Acts 2
The Church was a Mystery Hidden From the Old Testament Saints
Eph. 2nd and 3rd
THE CHURCH - The Spirit - born From Pentecost to the Rapture
APOSTATE CHRISTENDOM
Has Neglected the Mission - Evangelize Each Generation
Has Forsaken the Faith "Once for all Delivered."
Has Forgotten Her Pilgrim Character.
Has Repudiated the Hope,
1 Thes. 1:9,10.
Romans
The Acts
Corinthians 1 and 2
Galatians
Ephesians
Philippians
Colossians
Thessalonians 1 and 2
Timothy 1 and 2
Titus
Philemon
Hebrews
James
Peter 1 and 2
John 1,2,3
Jude
Date Unknown
Judgment Upon The Apostate Church
The New Covenant Matt. 26:28; Heb. 8:6-13
Judah - David
Solomon - Joseph
Matt. 1
Nathan - Mary
Luke 3
The Revelation
"THE TIMES OF THE GENTILES"
The Story of Genesis Could Have Been Conveyed to Moses Through Adam, Methuselah, Shem, Isaac and Levi
The "Seed" of the Woman in Gen. 3:15 is our Lord Jesus Christ. Gal. 3:16
Israel and the New Testament Church are Never Identical.
Neither are the Church and the Kingdom Identical.
The First Verse of Genesis Refers to the Dateless Past and Gives Scope For all the Geologic Ages: The Earth Had Undergone a Cataclysmic Change as the Result of Divine Judgment. Jer. 4:23-26; Isa. 24:1; 45:18
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